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THE MAHA-BODHI

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ANICCA VATA SANKHARA



THE LATE MAHATMA GANDHI
CHIEF ARCHITECT OF INDIA'S FREEDOM



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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TO THE MARTYRED HERO'

A CHRISTINA ALBERS.

Ring forth, ye bells, ring forth a country's woe
The 'Mother' weeps over her holy son,
Her children pray around an empty throne
Around a bier which holds a silent form,
A body, whence a golden soul has fled.

Oh weep, ye stars, ring forth a nation's tears,
Ring forth o'er all the lands and oceans wide !
Let all the peoples of this rolling globe
Share the deep sorrow, share the tears of blood
Of mother Bharatvarsha in her woe.

Ye tow'ring mountains of the northern height
Lower your snow-crowned heads in hoary woe
Shed forth your crystal tears to blend with theirs,
*Thy stricken children's in their agony.

Ye sacred waters flowing to the main
Send forth the soulful murmur of your waves
In flowing sorrow with the Mother's tears.

But hark, what speaks the tow'ring mountain heart,
What whisper back the streams' sin-laden floods?
"Peace, peace, my children in your agony
For He who died left you a golden trail
He is not dead, His mighty soul has joined,
That glorious throng of saints, who ever guide
The destinies of a sin-ridden world".

Then ring ye forth, ye bells of love and hope,
Of strong endeavour and of healing grace,
Of solace to the 'Mother's sighing heart,
Of strength unto Her children's sobbing tears.

Follow His mandate, walk the golden trail
His footsteps left upon the sands of time,
And let the country feel the master's hand
To fill with firm endeavour their strong veins.

Arise ye youths, ye maidens far and wide,
Ye men of vigour and of hoary age,
Join your strong hands in one great task of love,
Make your hearts worthy of the Martyr's blood.

Then ring ye forth, ye bells of peace and grace,
Of Brotherhood, of Labour in one cause.
The soil is ready, watered with the tears,
Your martyred son shed in a holy cause.
Join your strong hands, ye heroes of the land,
And let Bharata grow in golden Light,
Sow ye the seed and He will bless your toil,

HOMAGE TO MAHATMA GANDHI

DR. KALIDAS NAG, M.A., D.Litt. (Paris)

In paying our respectful homage to the hallowed memory of Mahatma Gandhi, we remember that, within two years of his return from South Africa, he came into personal contact with our revered leader, the Ven'ble Sri Devamitta Dhammapala, both appearing on the platform of the Social Service Conference held in Calcutta in 1917. Ven'ble Dhammapala had just then acquired a plot of land on the College Square on which the present Dharmarajika Vihara was erected and consecrated in 1920. At the very peak of his political career, during the Non-Co-operation Movement, Mahatmaji ever emphasised the need of regulating our entire national conduct according to his creed of Ahimsa which is also the fundamental faith of Buddhists all over the world. Ven. Dhammapala knew that although Mahatmaji called himself a Hindu, yet his Hinduism based on Ahimsa, was the Hinduism inspired by Universal Buddhism. So we find that as soon as Mahatmaji regained his health after the serious operation of 1924, he was invited to deliver an address before the memorable Vaisakha Celebration of the Calcutta Maha Bodhi Society in 1925. We have the privilege of reprinting that inspiring address of Mahatmaji from our Journal (June 1925). Soon after Venerable Dhammapala left for Europe and founded the Maha Bodhi Centre of London where Gandhiji as "a young lad of eighteen", as he recounted in his Vaisakha address, read in 1890 for the first time the "Light of Asia" of Sir Edwin Arnold", (a friend of Ven. Dhammapala), whom Gandhiji came to know personally. When the Buddhagaya Temple Act, 1935, was being introduced, many prominent Indians and Europeans, Dinabandhu C. F. Andrews among them, strongly supported the claim of the Buddhists on that historical temple. When Mahatmaji was approached for his opinion, although he could not do anything definite due to the difficult political situation (as evidenced by his letter reproduced below), Mahatmaji placed the Maha Bodhi Society under a deep debt of gratitude by the resolution at the Belgaum Congress and by clearly recording his opinion in his "Harijan".

"THERE IS NO DOUBT THAT THE POSSESSION OF THE TEMPLE SHOULD VEST IN THE BUDDHISTS. . . . WE SHOULD TAKE PRIDE IN HELPING THE RESTORATION OF THE TEMPLE TO THE RIGHTFUL TRUSTEES".

Another touching link between Mahatmaji and the Maha Bodhi Society is the fact that he not only visited Ceylon, the birth place of Ven. Dhammapala, but he went through the length and breadth of "Golden Lanka", inspiring her sons and daughters to be the worthy descendants of Lord Buddha so that mother India and Ceylon could stand ever spiritually united in the service of humanity.

In his address to the Vidyodaya College and other institutions of Ceylon Mahatmaji referred to his participation in the Vaisakha festival of the Calcutta Maha Bodhi Society :—

"I spoke openly at the Calcutta Vaisakha meeting that I got great inspiration from Tathagata's life. Anagarika Dhammapala presided over that meeting. He felt so deeply for the lack of sympathy of the public, for the great cause he (Dhammapala) took upon his shoulders, that Dhammapala shed tears in anguish. I gave him a friendly rebuke for shedding tears. I affirmed in that Vaisakha meeting that even if Buddhism had outwardly gone out of India, yet Lord Buddha's life and teachings could never vanish from Bharatavarsha. I never changed that opinion. . . . It is my firm faith that Buddha's essential teachings are indispensable elements of Hinduism. Present-day Hindus can never do away with the reforms introduced into Hinduism by Lord Buddha. His supreme sacrifice, his grand renunciation, and unstinted purity, have left indelible marks on Hinduism which must remain eternally grateful to that Great Teacher." (November, 1927).

Mahatmaji's Ceylon tour as faithfully recorded by Mahadev Desai, inaugurated a new chapter in Indo-Ceylonese relations. Very naturally, therefore, our national Governor Sri Rajagopalachari referred to the immersion of the ashes of Mahatmaji in Ceylon waters while, here in India, the Independence of Ceylon was celebrated under the auspices of the Maha Bodhi Society. Mother India's self-immolation was the price of daughter Lanka's liberation. So with our heart, full of gratitude and reverence, we bow to the immortal Mahatmaji and offer our humble services, in this crisis of world civilisation, to the propagation of Ahimsa which was the very breath of his life.


Sgt. D. Valisinha
Yeravda Central Prison.
(Poona)

Yeravda Central Prison,
28th March, 1933.

Dear friend,

I have your letter and a copy of your journal.

As a prisoner I am precluded from sending messages except on untouchability. Therefore the only message that I can send you is this if it is of any use to you. One of the many things for which I revere the life of Gautama Budha is his utter abolition of untouchability, that is, distinction between high and low.

Yours sincerely,

Sgt. D Valisinha,
Managing Editor, "Maha Bodhi",
Holy Isipatana, Sarnath,
Benares.

Valisinha

MAHATMA GANDHI ON BUDDHISM

Mahatma Gandhi in addressing the gathering said :

Friends, it is now my pleasant duty to perform this service. I shall not say anything of these proceedings. Dr. Dharmapala has added a pathetic touch to this service and he has laid on my shoulders a burden which I consider I am ill fitted to carry. I hesitated last year when Mr. Natarajan drew me out of my convalescent bed and asked me to preside at the anniversary last year, but I could not resist Mr. Natarajan, for I have very great and deep affection for him. I know that from that time I would be perhaps called upon to take part at such functions somewhere in India from year to year. And so it happened even when I came to Calcutta. It is a very strange thing that almost all the professors of great religions of the world claim me as their own. The Jains mistake me for a Jain. Scores of Buddhist friends have taken me for a Buddhist. Hundreds of Christian friends still consider that I am a Christian and some Christian friends do not even hesitate to ascribe by implications cowardice to me and say of me : "We know, you are a Christian but you are afraid to own it, why don't you come forward boldly and say you believe in Jesus and his salvation?" Many Mussalman friends consider that although I do not call myself a Mussalman, to all intents and pur-

poses I am one of them, and some Mussalman friends consider that I am on the road to it very near but still fall short of it. All this is extremely flattering to me and I take it as a mark of their affection and their esteem. For me, however, I regard myself as one of the humblest of Hindus but the deeper I study Hinduism the stronger becomes the belief in me that Hinduism is as broad as the Universe and it takes in its fold all that is good in the world. And so I find that with Mussalmans I can appreciate the beauties of Islam and sing its praises. And so simultaneously with the professors of other religions and still something within me tells me that for all that deep veneration I show to these several religions I am all the more a Hindu none the less for it.

HINDUISM AND BUDDHISM

Nearly 40 or to be more exact 38 years ago I went to England as a laï and the first religious book that was placed into my hands was the "Light of Asia." I had read nothing of any religion in the world, nothing therefore of Hinduism. I knew of Hinduism, what my parents taught me, not directly but indirectly, that is by their practice, and I knew a little more of it from a Brahmin to whom they sent me in order to learn Ram Rakhsya. That was the stock with which I sailed for England. So,

when I found myself in possession of the "Light of Asia", I devoured it.

From page to page I went. I was really an indifferent reader of literature but I could not resist the temptation that each page afforded to me and I closed the book with deep veneration for the expanding or teaching which has been so beautifully expressed by Sir Edwin Arnold. I read the book again when I had commenced the practice of my profession in South Africa. At that time I had read something of the other great religions of the world but the second study of that book did not diminish my veneration. Beyond that, I have practically no acquaintance with Buddhism. I read some more literature in the Yerwada Jail but I knew that the reason why I am called upon to preside at such functions whether they were in connection with Buddha or Mahabir or even with Jesus Christ is that I endeavour to follow to the best of my ability such of these master teachings as my limited understanding enables me to appreciate. Many friends consider that I am expressing in my own life the teachings of Buddha. I accept their testimony and I am free to confess that I am trying my level best to follow these teachings. Unlike Buddhistic professors and unlike also many Hindu students—I was going to say Philosophers—I draw no distinction between the essential teachings of Hinduism and Buddhism. In my opinion, Buddha lived Hinduism in his own life. He was no doubt a reformer of his terrible time, that is to say, he was a reformer deeply in

earnest and counted no cause of great pain for achieving the reform which he thought was indispensable for his own growth and for the uplift of the body. If historical records are correct the blind Brahmins of that period rejected his reform because they were selfish. But the masses were not philosophers who whiled away their time in philosophising. They were philosophers in action, they had robust common sense and so they brushed aside the boast in the Brahmins, that is to say, selfishness and they had no hesitation in recognising in Buddha the true exponent of their own faith. And so being myself also one of the masses living in their midst I found that Buddhism is nothing but Hinduism reduced to practice in terms of the masses. And therefore sometimes the learned men are not satisfied with the incredible simple teachings of Buddha. They go to it for the satisfaction of their intellect and they are disappointed. Religion is pre-eminently a matter of the heart and a man who approaches it with intellectual pride is doomed to disappointment.

BUDDHA NOT A ATHEIST

I make bold to say that Buddha was not an atheist. God refuses to see any person, any devotee who goes in with his pride. He believes not in men rubbing their noses on the ground, he wants not to see the marks on the noses and some of you may not know that many Mussalmans really carry these marks on their foreheads as they lie prostrate in their mosques, rub their foreheads day

after day so that they have got the scar on their forehead about the circumference of a rupee, sometimes, even larger. God does not want the marks. He sees through and through. A man may cut his nose and rub it on the ground but God will not recognise him who will turn his back upon a man with pointed nose if his heart is not bruised and blood does not flow freely from his heart. He recognises that as his own. And as the masses not knowing what pride is, approach him in all humility and become the splendid philosophers in action and we can freely follow them. That, in my opinion, is the essential teaching of Buddhism. It is pre-eminently a religion of the masses. I do not despair. I do not for one moment consider that Buddhism has been banished from India. Every essential characteristic of Buddhism I see, is being translated into action in India much more perhaps than in China, Ceylon and Japan, which nominally profess Buddhism. I make bold to say that we in India translate Buddhism into action far more and far better than our Burmese friends do. It is impossible to banish Buddha. You cannot deprive Him of His birth in India. In His own life, He made out for Himself an imperishable name. He lives today in the lives of millions of human beings. What does it matter whether we go to a little temple and worship His image or whether we even take His name. My Hinduism teaches me that if my heart is pure I may mispronounce the name of Rama as Mara still I can speak it with as much force as, nay, even more than the learned Brahmins. So, I say to Dr. Dharinapala what does it matter whether he can count upon the support of so many men or whether a lady from Honolulu contributes a huge sum or not, Buddha has taught us,

in my humble opinion, that it is not necessary for millions to associate themselves with one man who seeks for truth.

THE GREATEST OF TEACHERS

"Let each one say for himself how much of the message of mercy and piety that Buddha came to deliver we have translated into our own lives and in so much as we have translated that message in our own lives are we fit to pay our homage to that great Lord, Master and Teacher of mankind. So long as the world lasts, I have not a shadow of doubt that He will rank among the greatest of teachers of mankind. The thought that Buddha gave about 2500 years ago will never vanish—thoughts have also a mark though going at snail's space. It is still germinating though we may find that Buddhism like every other religion at the present moment is really decadent. I am optimistic enough to feel that our day is dawning when all these great religions will be purged of all frauds, hypocrisy, humbug, trash, untruthfulness, incredulity and all that may be described under the term "degradation". They will be purified of that fraud and we will see a day dawn when he who learns to see will find that truth and love after all are two faces of a coin. That and that alone is the only current coin and every other is a base coin.

May God help us to realise the message that the Lord Buddha delivered to mankind so many hundred years ago and may we each one of us endeavour to translate that message in our lives, whether we call ourselves Hindus or not.

—The Bengalee.

Reproduced from Maha Bodhi for June, 1925.

MAHATMA GANDHI ON BUDDHAGAYA QUESTION

I received your letters in Calcutta. Much as I should like to help you, it is not possible for me to do anything directly at the present moment. The question you raise can be solved in a moment when India comes to her own.

In reply to a letter from the Maha Bodhi Society in 1923.

RIGHT AND WRONG REASONING

Wherefore, Bhikkhus, reason not about the world thus : "Eternal is the world or Not eternal is the world. Finite is the world or Infinite is the world. Life is the same as body or Life and body are different. The Tathagata exists after death or The Tathagata exists not ; or He both exists and exists not ; or The Tathagata neither exists nor not-exists after death". Why do I say this ?

Because, Bhikkhus, it is not concerned with profit, it is not the rudiments of the holy life ; because it conduces not to revulsion, to dispassion, to cessation, to tranquillity, to comprehension, to the perfect wisdom, because it conduces not to Nibbana.

When ye reason, Bhikkhus, reason thus : This is Ill. This is the arising of Ill. This is the ceasing of Ill. This is the practice that leads to the ceasing of Ill. Why do I say so ?

Because, Bhikkhus, such reasonings are concerned with profit . . . they conduce to Nibbana.

—*Sanyutta Nikaya.*

A SIMPLE INTRODUCTION TO ABHIDHAMMA

THE VENERABLE NARADA THERA.

The Pali word *Abhidhamma* is composed of the prefix “*abhi*” and the multisignificant term “*Dhamma*”.

According to the traditional explanation “*abhi*” means great, exceeding (*atireka*) or subtle, noble, ultimate, ultra (*visittha*). *Abhidhamma* therefore means enlarged or subtle or ultimate doctrine.

The word of the Buddha is ordinarily called *Dhamma*. It is derived from the root *Dhara*, to bear or support. *Dhamma*, according to the commentaries, is “that which upholds one from undesirable states”. This is purely from a Buddhist ethical point of view. In this sense the term *Dhamma* is applicable only to the nine supramundane states (*Navalokuttara Dhamma*). They are the Four Paths (*Magga*), the Four Fruits (*Phala*) and *Nibbana*. Generally speaking the Doctrine is also called *Dhamma* as it enables one to realise these supramundane states.

In other words *Dhamma* is truth. It is that which is. It is reality.

Whether the Buddhas arise or not the *Dhamma* exists. It is a Buddha that reveals the *Dhamma* to the world.

The *Dhamma* is treasured in the Sutta Pitaka, the Basket of Discourses. As the *Abhidhamma* Pitaka is more voluminous than the Sutta Pitaka it is in one sense called *Abhidhamma*.

In the Sutta Pitaka is found the *Vohara Desana*, conventional teaching. Whilst in the *Abhidhamma* is found the *Paramattha Desana*, ultimate doctrine. One often finds references to *Satta*, individual, being, etc. in the Sutta Pitaka, but in the *Abhidhamma* instead of such conventional terms we meet with *Khandas*, aggregates etc.

In the *Abhidhamma* everything is analysed and explained and as such it is known as the analytical doctrine.

The term *Abhidhamma* coupled with *Abhivinaya* occurs once in the *Majjhima Nikaya* and *Digha Nikaya*. In the commentary the term is explained by Venerable Buddhaghosa as *Bodhipakkhiya Dhammas* the factors pertaining to Enlightenment.

In the *Cariva Pitaka*, however, there is a reference to *Tipitaka*. Venerable Upali says—‘versed in the *Tipitaka*’.

The origin of the *Abhidhamma* according to tradition, is the Buddha Himself. The Buddha as a mark of gratitude to His mother who was born in Tusita Realm repaired thither and preached the *Abhidhamma* to the mother Deva and others for three months. The topics (*Matika*) of the discourses were later rehearsed to the Venerable Sariputta who subsequently elaborated them and composed the *Abhidhamma Pitaka*.

An epitome of the whole Abhidhamma is contained in the popular work *Abhidhammattha Sangaha* composed by the Venerable Anuruddha Thera.

Four ultimate things or *Paramatthas* are enumerated in the Abhidhamma. They are *citta*, *cetasika*, *rupa*, and *Nibbana*.

The so-called being is microscopically analysed and its component parts are minutely described. Finally the ultimate goal of Buddhists and the method to achieve it are explained with all necessary details.

The main object of the Abhidhamma is to understand things as they truly are (*Yathabhutanana-dassana*). One who knows the Abhidhamma is not a surface-seer but a seer of reality.

As such it is the opinion of most exponents of the Dhamma that a knowledge of Abhidhamma is essential to understand clearly the teaching of the Buddha.

In the light of Abhidhamma the so-called being is composed of *Nama*—mind and *Rupa*—matter. Apart from those two inter-related parts there is no exterior soul or *Atta*. This *Anatta* doctrine is the crux of Buddhism.

Nama is that which bends towards an object. It is the mind or consciousness. Buddhists do not differentiate between the two. *Citta* and *vinnana* are synonymous with *Nama*.

Citta is one of the four ultimate things. It is derived from the root *citi*, to think or discern (*vijanati*). That which discerns an object or merely the discernment of an object

is *Citta*. In other words awareness of an object is *Citta*.

There are different types of consciousness, namely—wholesome, unwholesome, resultant, and indeterminate.

Those types of consciousness that are conditioned by the three good roots, namely—non-attachment, non-hatred, and wisdom, are called wholesome (*kusala*). Those types of consciousness conditioned by the three roots of evil—attachment, hatred, and ignorance are called unwholesome (*akusala*).

These wholesome and unwholesome thoughts are collectively called *Kamma*—volitional activities, which by their own nature produce desirable and undesirable effects.

Just as every object is accompanied by a shadow, even so every active thought conditioned by the above six roots is accompanied by its due effect.

These types of consciousness one experiences as inevitable consequences of one's good and bad thoughts are called resultant consciousness (*vipaka*).

For instance at the moment of giving something to the poor, I experience a good thought which will have its reaction at any opportune moment in the form of a gift from another. At the moment of receiving the gift I experience a good consciousness which is the result of a past good thought of mine.

We plant a seed today. Sooner or later we will be able to reap its fruit. In the same way, according to the law of *Kamma*, every wholesome or unwholesome thought will produce its

reaction when a suitable occasion arises.

There are some other types of consciousness which are experienced mainly by Buddhas and Arahants. They are called Indeterminate (Kiriya) because they lack reproductive power owing to the fact that Buddhas and Arahants have destroyed the will-to-live and are above both good and evil.

Altogether there are 89 types of consciousness. Of them 81 are called *Lokiya*—mundane, and 9 are called *Lokuttara*, supramundane, as they transcend the world of five Groups.

The eight classes of consciousness have Nibbana as their object and are free from worldly taints.

In mundane consciousness which a worldling (Puthujjana) experiences *celana* or volition is predominant, whilst in supramundane consciousness *panna* or wisdom is predominant. Hence the eight types of supramundane consciousness are not treated as Kamma.

The eight classes of supramundane consciousness are the four Paths and four Fruits pertaining to the four Stages of Sainthood, namely—*Sotāpatti*, *Sakadagami*, *Anagami*, and *Arahatta*.

Amongst the mundane types of consciousness there are some classes of consciousness experienced only by Yogis or those who have cultivated the Jhanas (Ecstasies).

By concentration one develops these types of consciousness. One who has fully developed the Jhanas can, if one so desires, gain the five kinds of super-intellect (*Abhinna*)—

namely, psychic powers (*iddhividha*), Celestial Ear (*Dibbasota*), Reading others' thoughts (*Paracittavijāṇana*), Reminiscence of past births (*Pubbenvasanussati nana*), and Celestial Eye (*Dibba Cakkhu*).

These five kinds of super-intellect are within the range of any person whether he be Buddhist or not.

According to the *Abhidhammattha Sangaha* there are five Rupavacara Jhanas, but according to the *Visuddhi Magga* there are four Jhanas. There is no great difference between the two interpretations. In the former the Jhanas are divided into five according to the five constituents. In the latter the second Jhana consists of three constituents.

The five Hindrances to Progress (*Nivarana*) are inhibited by these five Jhana constituents.

The five Jhana constituents are :—
(i) *Vitakka*, initial application, (ii) *Vicāra*, sustained application, (iii) *Pīti*, joy, (iv) *Sukha*, happiness, or *Upekkha*, equanimity, (v) *Ekaggata*, one-pointedness of the mind.

The five Hindrances to Progress are :—(i) *Kāmacchanda*, sense-desires, (ii) *Vyāpāda*, ill-will (iii) *Thina* and *Middha*, sloth and torpor, (iv) *Uddhacca* and *Kukkucca*, restlessness and brooding, and (v) *Vicikiccha*, doubts.

Kāmacchanda (sense-desires) is inhibited by *Ekaggata* (one-pointedness);

Vyāpāda (Illwill) is inhibited by *Pīti* (Joy);

Thina and *Middha* are inhibited by *Vitakka*;

Vicikiccha is inhibited by *Vicāra*.

There are fifteen such *Rupavacara* Jhanas—five wholesome, five resultant, and five indeterminate. The last five types of consciousness are experienced only by Buddhas and Arahants.

Above these *Rupavacara* Jhanas which belong to the realm of Form rank *Arupavacara* Jhanas which pertain to the Formless Realm.

As a rule mind is inseparable from matter. Both mind and matter are interdependent. In some exceptional cases, by the power of concentration, mind is separated from matter temporarily.

There are twelve *Arupavacara* Jhanas—four wholesome, four resultant, and four indeterminate.

In these Jhanas consciousness gets more and more refined until in the fourth Jhana the consciousness is so refined that one is unable to say that there is a consciousness or no consciousness. This state is supposed to be the topmost rung in the ladder of mundane spiritual progress. The Bodhisatta, with the help of other spiritual teachers, was able to train his mind only upto this lofty stage, but he could not get any instructions to proceed any further.

Though one may possess all these Jhanas yet one is not totally immune from passions which were only temporarily inhibited.

Buddhists therefore speak of eight more advanced types of consciousness which are called supramundane (*Lokuttara*) as they transcend the world of aggregates.

With mind purified by Jhanas one tries to see things as they truly are.

As one contemplates thus one eliminates the fetters of self-illusion (*Sakkaya ditthi*), doubts (*Vicikicchā*) and indulgence in wrongful rites and ceremonies (*Silabbataparamasa*), and intuitively realising the truth becomes a *Sotapanna* (stream-winner). The consciousness one experiences at this moment is called the Sotapatti Path (*maggā*) consciousness. This is immediately followed by the Fruit (*Phala*) consciousness.

As the Path consciousness is immediately followed by the Fruit consciousness the Dhamma is called *Akalika*—timeless, that is of immediate fruit.

There are two fetters which one cannot easily eradicate. They are sensuous craving (*Kāma*) and hatred (*Patigha*).

The Sotapanna who has now caught a glimpse of truth gains more moral strength and attenuating these two fetters becomes a *Sakadagami*, once-retained.

The Sakadagami then meditates yet more strenuously and totally eradicates the above two fetters and attains the stage of *Anagami*, never-returned.

Still he is caught in this whirlpool of birth and death as five more fetters yet bind him to this shore. They are *Ruparaga*—attachment to Realm of Form, *Aruparaga*—attachment to Formless Realms, *Mana*—pride, *Uddhacca*—restlessness, and *Avijjā*—ignorance.

When one attains the stage of Arahantship one eradicates these fetters and becomes a Perfect Saint. He is beyond both good and evil and is

called an *Asekha*, one who strives no more.

The four Paths and Fruits in these four stages are the eight classes of Supramundane consciousness. Before one attains the *Sotapanna* stage one is called a worldling—*puthujjana*, because he is separated from the Ariyan. From the *Sotapanna* stage to the Arahant stage one is an Ariyan, a noble one. A *Sotapanna* until he attains the Arahanta phala stage is called a *Sekha*, one who is striving.

Opposed to the above eight classes of consciousness are the eighty one types of mundane consciousness. Excluding the fifteen *Rupavacara* Jhanas and twelve *Arupavacara* Jhanas which are collectively termed *Mahaggala*, gone great, there are fifty-four classes of consciousness pertaining to the sentient realm—*Kamaloka*.

Of them twelve are unwholesome, eight wholesome, eleven indeterminate, twenty-three are resultant.

According to the Abhidhamma we live only for one thought moment and are always in the present.

Each thought-moment consists of three phases—genetic (*Uppada*), static (*Thiti*) and cessant (*Bhanga*). One unit of consciousness perishes only to give birth to another. The subsequent thought-moment is neither absolutely the same as its predecessor, since its composition is not identical, nor entirely another, being the same stream of Kamma-energy.

It must not be misunderstood that a consciousness is chopped up in bits and joined together like a train or a chain. On the contrary "it flows on like a river receiving from the tri-

butary streams of sense constant accretions to its flood, and ever dispensing to the world without the thought stuff it has gathered up by the way." It has birth for its source and death for its mouth. Here we find a juxtaposition of fleeting mental states of consciousness opposed to a superposition of mental states. No state once gone ever recurs nor is absolutely identical with what goes before. These states constantly change not remaining for two consecutive moments the same.

Each unit of consciousness consists of fleeting mental states known in Pali as *Cetasikas*. Precisely there are fifty-two such mental concomitants.

According to this analysis there is no consciousness apart from mental properties. *Vedana*, that is feeling or sensation, is common to every consciousness. It may be of five kinds—namely, happiness, pain, pleasure (*somanassa*), grief (*Domanassa*), and hedonic indifference (*Upekkha*). Happiness (*sukha*) and pain (*dukkha*) are purely bodily. The rest are entirely mental.

As a rule, in the course of one's life time, one experiences only two types of consciousness accompanied by grief and only one accompanied pain. The rest are either pleasurable or neutral. This is an important point to be considered seriously by those critics who try to denounce Buddhism as pessimism.

Volition or *Cetana* is one of the most important universal mental properties. Every thought is volitional and hence we are responsible for all our thoughts. Volition and intention

should be differentiated in this connection. Whilst walking, for instance, one may kill insects without the least intention of killing. This is unconscious killing. Here there is the volition to walk but no intention to kill.

There is another universal mental concomitant known as *Sanna*. For want of a better translation we use the term Perception. It is this mental state which enables one to remember a past deed or recall a past idea. Memory is possible on account of this mental property.

According to Buddhism as there is physical life there is psychic life too. This is called *Jivitindriya*. Mind cannot exist without this mental property.

There are three other universal mental properties, namely—*Phassa*, contact; *Ekaggata*, one-pointedness; and *Manasikara*, attentiveness.

Six are miscellaneous (*Pakinnaka*). They may or may not be found in any particular type of consciousness. Fourteen are unwholesome mental properties. They are found only in the twelve types of unwholesome consciousness.

An interesting feature in an unwholesome consciousness is that four mental properties, namely—stupidity (*Moha*), shamelessness and fearlessness to commit evil (*Ahiraika*, *Anottappa*), and restlessness (*uddhacca*), are always present. It is for this reason that Buddhists say that stupidity is the root cause of all evil. It is through loath-someness to do an evil and through fear of the consequences one refrains from evil. He

who is devoid of these two qualities can do any evil without the least compunction. As such the Buddha says Hiri and Ottappa are the two ruling forces in this world.

Whilst doing an evil mind is also in a perturbed state because one is conscious that one is doing an evil. Hence restlessness is present in all types of unwholesome consciousness.

There are nineteen concomitants common to all types of wholesome consciousness and six others which are not common to all.

When one clearly understands the different mental properties one can ascertain with certainty the number of mental states present in any type of consciousness.

This consciousness which consists of fleeting mental states receives objects from without. When a person is in a state of profound sleep his mind is said to be vacant or, in other words, in a state of *Bhavanga*. We experience such a state of consciousness when our minds do not respond to external objects. This state of consciousness or the flow of *Bhavanga* is interrupted when objects enter the mind. The *Bhavanga* consciousness which one always experiences as long as it is uninterrupted by stimuli, vibrates for two thought moments and passes away. Then the consciousness of the kind that apprehends sensation (*Pancadvaravajjana*) arises and ceases. At this stage the natural flow is checked and turned towards the object. Immediately after which there arises and ceases visual con-

sciousness (*Cakkhu Vinnana*). This sense vibration is followed by a moment of reception of the object so seen (*Samṇaticchana*). Next comes the investigating faculty (*Santirana*) or a momentary examination of the object so received. After this comes that stage of representative cognition termed the determining consciousness (*Votthapana*) on which depends the subsequent psychologically important stage—apperception or *Javana*. This *Javana* stage usually lasts for seven thought moments, or at times of death five. The whole process which happens in an infinitesimal part of time ends with the registering consciousness (*Tadalambana*), lasting for two thought-moments—thus completing one thought process at the expiration of seventeen thought moments. It is at this important apperceptual stage one does either good or bad Kamma.

The thought-process runs as follows :—

1	2	3	4	5	6	7	8										
Past Bhavanga	Vibrating Bhavanga	Arrest Bhavanga	Sensa-door Consciousness	Sense-perception	Receiving Consciousness	Investigating Consciousness	Determining Consciousness										
9	10	11	12	13	14	15	16	17									
Apperception (<i>Javana</i>) stage								Consciousness Registering									

"The simile of the mango tree may here serve to illustrate the above process. A man lost in deep sleep, is lying at the foot of a mango tree with his head covered. A wind now stirs the branches, and a fruit falls besides the sleeping man. He is in consequence aroused from dreamless slumbers. He removes his head-covering in order to ascertain what has awakened him. He sees the newly fallen fruit, picks it up and examines it. Apprehending it to be a fruit with certain constituent attributes observed in the previous stage of investigation, he eats it, and then replacing his head-covering, once more resigns himself to sleep.

"The dreamless sleep corresponds to the unperturbed current of the stream of being (*Bhavanga*). The striking of the wind against which the tree is like the past life moment, during which the object enters the stream and passes down with it, without perturbing it. The swaying of the branches in that wind represents the vibration of the stream of being. The falling of the fruit corresponds to the arrest or interruption of being, the amount at which the stream is cut off by thought; the waking of the man to the awakening of attention in the act of cognition on occasion of sense; the removal of head-covering to the sense-reaction of sight. The picking up of the fruit is comparable to the operation of receiving; inspection of it recalls the examining function. The simple apprehension of the fruit as such, with certain constituent attributes of its own, corresponds to the discrimina-

vitality, and consciousness, the life stream is not annihilated as the Karmic energy survives.

According to Buddhism death is caused in four ways, namely :—

- (i) exhaustion of life-term (*Ayukkhaya*),
- (ii) exhaustion of Kamma (*Kammakkhaya*),
- (iii) Simultaneous exhaustion of age and Kamma (*Ubhaya-kkhaya*),
- (iv) Untimely death (*Akala Marana*) caused by an evil Kamma of the past.

When the body perishes the Karmic energy remanifests itself in another form as an eggborn creature (*Andaja*), or womb-born creature (*Jalabuja*), or moisture-born creature (*Sansodaja*), or a spontaneous creature (*Opapatika*). It must be remembered that the last kind of birth is also caused by Kamma.

Rupa—

Of the four Ultimate things *Rupa* is the third.

Rupa is defined as that which changes or perishes (*ruppati, bhijjati*). Matter is the closest English equivalent.

In classifying *Rupa* the *Abhidhammattha Sangaha* mentions not only material elements but also material qualities as well.

“Material quality is twofold, to wit, the four great essentials (*Mahabhuta*) and material qualities derived therefrom (*Upadaya rupa*).

1. Essential Material qualities—viz., the element extension (*Pathavi*),

the element of cohesion (*Apō*), the element of heat (*Tejo*), and the element of motion (*Vayo*).

2. Sensitive material qualities (*Paśada rupa*)—viz., the eye, the ear, the nose, the tongue, the body.

3. Material qualities born of sense-fields (*Gocara Rupa*)—viz., visible form, sound, odour, sapids, and the tangible, the last excluding the element of cohesion.

4. Material qualities of sex (*Bhavarupa*)—viz., female sex and male sex.

5. Material qualities of base (*Hadaya rupa*).

6. Material quality of life (*Jivitarupa*).

7. Material quality of nutrition (*Ahara rupa*)—viz., edible food.

8. Material quality of limitation (*Pariccheda rupa*)—viz., the element of space (*Akasa Dhatu*).

9. Material quality of communication (*Iñnatti Rupa*)—viz., intimation by the body (*Kayavinnatti*) and intimation by speech (*Vacivinnatti*).

10. Material quality of plasticity (*Vikara rupa*)—viz., lightness, (*lahuta*), pliancy (*mudula*), adaptibility of matter (*Kammannata*), and the two media of communication.

11. Material qualities of salient features (*Lakkhana rupa*)—viz., growth (*upacaya*), continuance (*santati*), decay (*jarata*) and impermanence (*aniccata*). Here the phenomenon of production of matter (*jati rupa*) alone is described by the two names of growth and continued growth.

Thus the eleven kinds of material quality may be resolved into twenty-

eight when considered as so many properties."

The four elements are the fundamental units of matter. They are four forces which are inter-related and inter-dependent. One element may preponderate over another, as for instance, the element of extension preponderates in earth; cohesion, in water; heat, in fire; and motion, in air.

In the ancient days the Indian sages too believed in an indivisible atom—*paramanu*. The Buddha analysed this so-called indivisible *paramanu* and declared that it is only a manifestation of particular inter-related forces which He termed *Paramatthas* or essentials of matter.

These *Paramatthas* are *Pathavi*, *Apo*, *Tejo*, and *Vayo*. One must not understand that these elements are earth, water, fire, and air.

Pathavi means the element of extension, the substratum of matter. Without it objects cannot occupy space. The qualities of hardness and softness which are purely relative are two phases of this element. It must be understood that this element of extension is present in earth, water, fire and air. For instance the water above is supported by water below. It is this element of extension in conjunction with the element of motion (*Vayo*) that produces the upward pressure.

Apo is the element of cohesion. Unlike *Pathavi* it is intangible. It is this element which coheres the scattered atoms and gives us the idea of body.

Tejo is the element of heat. Cold is also a form of *Tejo*. Both heat and cold are included in *Tejo* because they possess the power of maturing bodies or, in other words, the vitalising energy. Preservation and decay are due to this element.

Vayo is the element of motion. The movements are caused by this element. Motion is regarded as the force or the generator of heat. "Both motion and heat in the material realm correspond respectively to consciousness and *Kamma* in the mental."

These four fundamental units of matter are invariably combined with the four derivatives, namely, colour (*Vanna*), odour, taste, and nutritive essence.

Thus according to Buddhism matter is composed of forces and qualities which are in a state of constant flux.

Nibbana—

The fourth ultimate thing treated in the *Abhidhamma* is *Nibbana*, the goal of Buddhists. It is not union with a God but a supramundane state to be intuited by oneself.

Nibbana is defined as a "departure" (*ni*) from that craving which is called *lusting*.

This *Nibbana* is twofold according to the way it is realised. When *Nibbana* is realised in this life itself with the aggregates yet remaining it is called *Saupadisesa Nibbana dhatu*. The *Nibbana* attained by an *Arahant* after death is called *Anupadisesa Nibbana dhatu*.

There are seven stages of purity that lead upto the *Nibbanic* state.

1. *Sila visuddhi* is the first stage of purity.

It is fourfold—namely,

1. *Patimokkha Sila*—morality pertaining to the Fundamental Precepts.
2. *Indriyasanvara Sila*—morality pertaining to sense-restraint.
3. *Ajivāparisuddhi Sila*—morality pertaining to purity of livelihood.
4. *Paccayasannissita Sila*—morality pertaining to the use of the necessities of life.

The first stage of purity deals with good conduct.

The second stage of purity is *Samadhi* or concentration of the mind. The aspirant takes one of the forty subjects that suits his temperament and meditates on that subject in order to gain the one-pointedness of the mind.

The forty subjects are:—

(i) The ten *Kasinas* (symbols)—namely, the earth *Kasina*, the water *Kasina*, the fire *Kasina*, the air *Kasina*, the blue *Kasina*, the yellow *Kasina*, the red *Kasina*, the white *Kasina*, the light *Kasina* and the space *Kasina*.

(ii) The ten impurities—namely, 1. a bloated corpse (*Uddhumataka*), 2. a discoloured corpse (*Vinilaka*), 3. a festering corpse (*Vipubbaka*), 4. a dissected corpse (*Vicchiddaka*), 5. a gnawed to pieces corpse (*Vikkhayitaka*), 6. a scattered-in-pieces corpse (*Vikkhittaka*), 7. a mutilated and scattered-in-pieces corpse (*Hata-*

vikkhittaka), 8. a bloody corpse, (*Lohitaka*), 9. a worm-infested corpse (*Pulavaka*) and 10. a skeleton corpse (*Atthika*).

(iii) The Ten Reflections (*Anussati*)—namely, 1. reflection on the Buddha, 2. reflection on the Dhamma, 3. reflection on the Sangha, 4. reflection on Virtue, 5. reflection on Liberality (*Caganussati*), 6. reflection on Devas (*Devatanussati*), 7. reflection on Peace (*Vupasamanussati*), 8. reflection on Death (*Marananussati*), and mindfulness regarding the body (*Kayagata sati*), 10. mindfulness regarding respiration (*Anapana sati*).

(iv) The four Illimitables or the four Modes of Sublime Conduct (*Brahmavihara*)—namely, Loving-kindness, (*Metta*), compassion (*Karuna*), Sympathetic Joy, (*Mudita*) and Equanimity (*Upekkha*).

(v) The one perception—that is the perception of the loathsomeness of material food (*Ahāre patikkula sanna*).

(vi) The one analysis—that is the analysis of the four elements (*Dhātuvavatthana*).

(vii) The four Formless States—namely, 1. the Realm of the Infinity of space (*Akasanāncayatana*), the realm of the infinity of consciousness, (*Vinnanāncayatana*), the realm of the infinity of Nothingness (*Akincannayatana*) and the realm of neither perception nor non-perception (*N'eva-sanna n'asannayatana*).

These forty subjects differ according to the temperament and type of individuals who divide themselves into six groups—namely,

(i) those of lustful temperament (*Ragacarita*).

(ii) those of irritable temperament (*Dosacarita*).

(iii) those of stupid temperament (*Mohacarita*).

(iv) those of devotional temperament (*Saddhacarita*).

(v) those of intellectual temperament (*Buddhacarita*).

(vi) those of discursive temperament (*Itakkacarita*).

Of the above subjects the ten impurities and mindfulness regarding the body are suitable for those of lustful temperament.

The four illimitables and the four coloured Kasina symbols are suitable for those of irritable temperament.

Mindfulness regarding respiration are suitable for those of stupid temperament and those of discursive temperament.

The first six Reflections are suitable for those of devotional temperament.

Reflections on Death and Peace, the Perception of loathsomeness of material food, and the analysis of the four elements are suitable for those of intellectual temperament.

The other subjects, chiefly the reflection on the Buddha, meditation on loving-kindness, mindfulness regarding the body, and reflection on Death are suitable for all.

Now he takes one of these subjects and practises concentration until he gains Jhana by inhibiting temporarily the five Hindrances. His mind then resembles a polished mirror where

everything is reflected in its true form.

3. *Ditthi visuddhi* is the third stage of Purity. This is "Purity of vision" which enables one to see things as they truly are.

With his one-pointed mind he scrutinises his self and on due examination discovers that his so-called "I" is nothing but a mere composition of mind and matter—the former consisting of volitional activities that arise as a result of the senses coming in contact with the sense-stimuli, and the latter of forces and qualities that manifest themselves in multifarious phenomena.

Having thus gained a correct view of life, freed from the false notion of an identical substance of mind and matter, he attempts to investigate the cause of this "I" personality.

He understands that through

- „ Ignorance (*Avijja*) arise Volitional Activities (*Sankhara*),
- „ Volitional Activities arises Rebirth Consciousness (*Vinnana*),
- „ Rebirth consciousness arise mind and matter (*Nama-Rupa*),
- „ Mind and Matter arise the six Senses (*Salayatana*),
- „ the six Senses arises Contact (*Phassa*),
- „ Contact arises Sensation (*Vedana*),
- „ Sensation arises Craving (*Tanha*),
- „ Craving arises Attachment (*Upadana*),
- „ Attachment arises Becoming (*Bhava*),
- „ Becoming arises Birth (*Jati*).

through

„ Birth arise decay and death (*Jaramarana*).

He understands also that through the cessation of

„ Ignorance cease Volitional Activities,

„ Volitional Activities ceases Rebirth-consciousness,

„ Rebirth consciousness cease Mind and Matter,

„ Mind and Matter cease the six Senses,

„ the six Senses ceases Contact,

„ Contact ceases Sensation,

„ Sensation ceases Craving,

„ Craving ceases Attachment,

„ Attachment ceases Becoming,

„ Becoming ceases Birth,

„ Birth cease Decay and Death.

He realises that this personality is conditioned by causes, and as past activities have conditioned the present so the present will condition the future.

Meditating thus he transcends all doubts with regard to the past, present, and future. This is known as *Kankhavitarana Visuddhi*—the purity of transcending doubts, the fourth stage of Purity.

Thereupon he contemplates that all conditioned things are transcient (*Anicca*), subject to suffering (*Dukkha*), and soulless (*Anatta*).

As he is thus absorbed in meditation a day comes when he witnesses an aura (*Obhasa*) emanating from the body. He experiences an unprecedented pleasure, happiness and quietitude. He becomes even-minded

and strenuous. His religious fervour increases, and mindfulness becomes perfect and insight extraordinarily keen. Labouring under the misconception that he has attained Sainthood, chiefly owing to the presence of the aura, he yearns for this state of mind.

Soon he realises that these temptations are only defilements to Insight and that he has not really attained Sainthood.

Accordingly he endeavours to distinguish between the right and the wrong path. This is known as the *Muggamagga nanadassana visuddhi*, the fifth stage of purity.

Perceiving the right path he resumes his meditation on the arising and passing away of conditioned things (1. *U'dayabbaya Nana*). Of these two characteristics the latter becomes more impressed in his mind, because change is more conspicuous than becoming. Therefore he turns his attention to the contemplation of the dissolution of things (2. *Vayana*). To him then comes the knowledge that all dissolving things are fearful (3. *Bhanganana*). The whole world appears to him like a pit of burning embers—a source of danger (4. *Bhayanana*). Subsequently he reflects on the wretchedness and vanity of the fearful and wicked world (5. *Adinavanana*). Then feeling disgusted with it (6. *Nibbidanana*) he wishes to escape therefrom (7. *Muncitukamyatanana*).

With this object in view, he meditates again on the three characteristics (8. *Patisankhanana*), and thereafter

becomes completely indifferent to all conditioned things—having neither attachment nor aversion for any worldly object (9. *Sankharupekkhanana*).

When this kind of insight matures, “it changes itself into the ‘insight of adaptation’ (*Anulomanana*), by which the meditator fits himself with mental equipments and qualifications for the path.

All these nine kinds of insight are collectively called *Patipadanadassanavisuddi*—purity of vision as regards the method. This is the sixth stage of purity.

Reaching this point of mental culture he takes for his object of endeavour one of the three characteristics that appeals to him most and intently keeps in developing insight in that particular direction when for the first time in his life he realises Nibbana. He is thereafter known as a *Sotapanna*.

The thought process he experiences is as follows:—

1	2	3	4	5	6	7.
Parikamma (Preliminary)	Upacara (Neighbourhood)	Anuloma (Adaptation)	Gotrabhu (Transcendental)	Magga (Path)	Phala (Fruit)	Phala (Fruit)

The mental element of wisdom found in this Path consciousness which has developed itself through various stages into the Right knowledge is called *Nanadassana visuddhis*—the purity of Vision, the seventh stage of Purity.

The different constituents of the Noble Eightfold Path which, strictly speaking, are eight mental concomitants, are collectively found in this Path consciousness.

The Sotapanna thereafter develops insight more and more strenuously and passing through the stages of Sakadagami, and Anagami, he attains the final stage and Arahantship.

*Lo ! from my heart the hidden shaft is gone !
 The shaft that nestled there hath he removed.
 And that consuming grief for my dead child
 Which poisoned all the life of me is dead.
 Today my heart is healed, my yearning stayed,
 And all within is purity and peace.
 Lo ! I for refuge to the Buddha go—
 The only wise—the Order and the Norm.*

—Ubbiri in *Therigatha*.

ANATTA IN MODERN THOUGHT

FRANCIS STORY

Most competent authorities are agreed that Theravada Buddhism has preserved for us the Master's teaching regarding Anatta in its original form. It has kept intact that feature of Buddhism which, above all, distinguishes it from other religious systems and gives significance to the highest doctrine of all Buddhist schools.

The esoteric teaching which is sometimes claimed for Mahayana is not a Soul-theory: It is simply the Doctrine of the Void (Sunna) as laid-down by Bodhidharma, and is the fruition of the high Dhyana, the sole ultimate Truth. There have been attempts to identify the so-called Secret Doctrine with Soul-theory and the Tantric magical cult of Padma Sambhava, who introduced his own version of Buddhism into Tibet in the 8th Century C.E., but there can be little doubt that the truth is quite the reverse, and that the secret teaching, so far as it can be considered distinct from popular religion, is concerned with Sunna, or Anatta.

In view of this, it seems a pity that at this late date anyone should try to read into the texts a doctrine of Atta for which no justification can be found, and which Theras and Western scholars alike are agreed is against both the traditional creed and all outside interpretations of it.

Atta doctrine can add nothing to the Dhamma, but on the contrary runs counter to the authentic Abhidhamma system and the entire range of Buddhist thought, so intrinsically is Anatta a part of it. The idea of Soul or an individual entity is categorically denied throughout, and no amount of sophistical argument can make it anything but an alien interpolation. Not only this, but its acceptance would take away from Buddhism the very feature that harmonises it with contemporary thought and is likely to make it serve as a power for good when all other religions have been discarded by a scientifically-progressive world.

The outstanding rationalist thinker and scientist, Bertrand Russell, has said;

"In the modern view 'I' is a merely grammatical term; all that we know about thoughts can, if we choose, be expressed without the use of this word. Personal identity, like the identity of a piece of matter, is not persistence of a 'thing', but a certain kind of causal connection between a series of 'events'."

This was written in the course of a careful analysis of modern physics and the philosophical implications to be drawn from the nature of energy, its changes in distribution during transitions from one form to another, and the quantum theory in its rela-

tion to deterministic laws. It can be taken as an authoritative statement of the position leading thinkers have arrived at as a result of purely scientific investigation into the phenomena of the universe, unhampered by religious beliefs or by any clinging to the animistic legacy of the past. When it is compared with the following stanzas from the Visuddhi Magga it will be seen how the most brilliant minds, following their own objective method of approach, are to-day being brought to acknowledge the truth discovered by Buddha at a time when the world was groping, as the greater part of it is even now, through the mists of a common delusion.

"Kammassa karako natthi"

Vipakassa ca vedako.

Suddhadhamma pavattanti,

Ev'etam sammadassanam.

"No doer of the deeds is found,

No one who ever reaps their fruits,

Empty phenomena roll on,

This view alone is right and true.

"Na h'ettha devo brahma va,

Samsarass' atthi karako,

Suddhadhamma pavattanti,

"Hetusambharapaccaya ti."

"No god, no Brahma, can be found,

No maker of the wheel of life,

Empty phenomena roll on,

Dependent on conditions all."

(Visuddhi Magga XIX.,

translation by Vappa Thera.)

So we see that Anatta, the theory that there is no abiding permanent factor behind phenomena, is a fundamental of Buddhist Philosophy, and that physical and psychological laws as they are gradually being revealed

are confirming it. But this leaves Western thinkers, who are not Buddhists, in an uncomfortable quandary. They have abandoned religion, and now materialism is threatening to abandon them, or at least some of its conclusions are proving a mirage. It has been found in many respects inadequate: instead of supplying all the answers, as was confidently expected, it has presented a formidable crop of new questions. Everything that exists is functional, that is to say it serves a purpose relative to life, but life is apparently without purpose. That is the enigma with which they are confronted.

For a long time, creative evolution was thought sufficient as a purpose, but there were some conclusions of materialism with which it did not fit in too well. One of these was determinism. In physics, determinism meant that the causal law was undeviating, that from certain causes certain predictable results must inevitably follow. So far, so good: material laws, including the behaviour of atoms, did follow these lines. But evolution demands, not an invariable repetition and reduplication of the same events, but a progression, with a possibility of alternative events. If there was to be a life-force of some kind working through creative evolution towards a desired goal, some measure of free-will was required to exercise selectivity among possible events, and this the mechanistic law of causality did not allow. Later it was found that the causal law did not operate predictably in individual cases, but did so statistically. Thus

causality as a statistical determinant remained supreme, but with a difference.

The difference is important, because it represents the distinction between a mechanistic universe of absolute determinism and one in which it is possible to use free-will, if only within the limits of a large sphere of causality. In terms of action it means that one action of a certain type need not be followed by a series of precisely similar nature, but only that the series is marked by a dominant tendency which may be altered by the introduction of new factors. Study of the psychology of habit and behaviourism shows how this works in the mental approximate. Without it, a man who had committed theft, for instance, would remain a habitual thief without possibility of reformation. For this it is possible to substitute an idea more in accordance with experience, namely that the action of theft sets up a tendency to further thefts which is likely to persist if not modified by other tendencies.

Creative evolution still did not explain personality, with its conviction of free-will and its scale of relative values. The laws of biological evolution were seen to be completely amoral: there was no place for the characteristically human concepts of justice, compassion and tenderness towards the weak. Consequently, these remained embarrassing pieces of mental and emotional furniture that could not be explained away, nor fitted satisfactorily into the existing pattern. Yet in another sense they were seen to be necessary, because all

human progress, in the meaning of civilisation, had sprung from them. Man as an individual might be without permanence of importance in the cosmic scheme, but what he did—and above all, how he thought—were felt to be somehow of deep and far-reaching significance. The difficulty was to find a plane of reality on which the concepts truth, justice and benevolence had as much validity as the law of survival of the fittest had on the biological side.

It was hard to find a way in which the two could be reconciled. Returning to a belief in god and the soul could do nothing to help matters: whichever viewpoint was taken, it meant turning a wilfully blind eye to weighty considerations on the opposite side.

Western thought having arrived at this impasse, the Anatta doctrine is the most valuable contribution Buddhism makes towards the solution of its problems. In Europe, Buddhism has been too long regarded merely as a branch of Oriental studies instead of as a living, rational creed that holds the key to man's nature and the infinite possibilities of his future.

Buddhism does not claim that the enquirer will receive a full explanation of all the questions that perplex him simply from reading the philosophical formulas of the Dhamma. Nor is unquestioning faith the password to Truth. The Buddhist Scriptures are not magical mantras. The words in which teaching is conveyed are only the blueprints of knowledge. Like an architect's plans, they bear an exact relationship to the finished

building, but they are not the building itself. They are meant to be studied and deeply meditated until the final realisation of Anatta is achieved. But it must be Right Meditation, not led along false paths by a clinging to

the illusion of Atta. Lord Buddha's teaching on that point was explicit: we cannot arrive at the right destination by taking a road that leads away from it, and all paths do not lead to Nibbana.

RISE OF LAMAISM

MADHUSUDAN MALLICK, M.A.

Tibet, the forbidden land of the Grand Lama, emerges into the view of modern society and civilisation only in the seventh century of the Christian era with the introduction of Buddhism during the reign of king Srong-Ctsan Gampo as evidenced by most vernaculars, specially by *Gyal-rals-Sel-Wai-Melon* (Mirror of Royal Pedigree) and the somewhat apocryphal *Main-Ckah-hbum*.¹

With the idea of founding an Order of Monks *K'ri-sron-liden-btsan*, the successor of Gampo, sent with the advice of his family-priest the Indian Santaraksita to India to procure the services of Guru Padma-sambhava, a monk of the ritualistic and mystic Tantric Yogacarya school at Nalanda, the Oxford of the the East.

Padma-sambhava, a native of Udyana and usually addressed by the Tibetans as *Guru Rin-po-ch'e* (the precious Guru) arrived in Tibet in 747 C.E. accompanied by the messenger and several Indian monks who were induced to settle down in the snowy land. He thus became the

founder of Lamaism and assumed the position of a Tibetan Buddha². He left no stones unturned to eradicate the evils of superstitious practices and guaranteed by the people to defend his faith, paved the way for the ignorant masses to attain deliverance. Patronised by the Tibetan king he erected the first Tibetan monastery in the year 749 C.E. at Samyas on the model of the monastery of Odantapura in Magadha and installed Santaraksita as its first abbot.

The word 'Lama' has undergone curious transformation. Originally implying a noble one it came to be applied to the head of a monastery and by a curious turn of expression has been extended to include ordained monks in general. The Lamas simply style it religion.

Dpal-bans, the first Lama succeeded Santaraksita, although *Bgja-khri-gzigs* was the first person to be ordained. The most erudite among the seven novices who constituted the Order, was *Sagor Vairocana*, who

¹ S. B. E., Vol. 8, p. 785.

² Waddel—Lamaism.

translated a large number of Sanskrit works into Tibetan. Unfortunately he was exiled to the eastern province of Kham through the machination of Thi-Sron-detsan's wife. The queen, however, was soon afflicted with leprosy and the young man was recalled from banishment to heal her ailment. Vairocana is represented in Lamaism as an incarnation of Buddha's faithful attendant and cousin Ananda while the queen occupies the position of 'Red Rahula', the she devil³.

As all the extant works attributed to Padmasambhava were reduced to writing several centuries later by his followers we are not in a position to determine with the accuracy of a scientist the exact creed he professed, practised and taught. But this is tolerably certain from his associations with the Lamaist sorceries and connections with the Niu-ma-pa* sections of the Lamas that he was a believer in Tantric mysticism and Mahayana

* Waddel—Lamaism.

cult of Buddhism then prevalent in Kashmir and Udyana. Curiously enough almost all the indigenous demons of the Bon-pa religion were incorporated into the Lamaist pantheon and assigned their proper places. Waddel therefore rightly observes that 'Lamaism is a priestly mixture of Saivite mysticism, magic and Indo-Tibetan Demonology overlaid by a thin varnish of Mahayana Buddhism.' This form of Buddhism soon acquired wide currency all over Tibet.

Lamaism was not immune from opposition. The Buddhists of China were not favourably disposed to this new religion and the defeat of Mahayanist Hwa-shang by Kamalasila corroborates our statement. To this period may be assigned the composition of the celebrated Sanskrit-Tibetan dictionary (Vyutpatti). Thus patronised and liberally donated and actively supported, Lamaism made considerable headway and earned the celebrity of universal recognition.

*A wise man may preserve his character
If he seek three (kinds of) Happiness, namely,
Praise, the getting of treasure,
And, when dead, joy in heaven.*

*But if, though not doing evil himself,
He attendeth on one that doth evil,
He becometh suspected of evil,
And his ill-repute increaseth.*

—Itivuttaka.

THE REVIVAL OF BUDDHISM IN CAMBODIA AND LAOS.

(From a lecture by Mms. Suzanne Karpeles)

Paul Levy has given a very interesting and vivid sketch of the history of ancient Indo-China as a land of Buddhism. Presently you will hear about the revival of Buddhism in Cambodia and Laos, and how it has become a new flourishing and national religion in both these countries, thanks to the impetus given by French Buddhist studies.

In 1924 the old King of Cambodia realised that his capital needed a national library. He handed over all his Pali and Cambodian manuscripts, beautifully gilded, and urged all his provinces to contribute to the building up of this national library. Soon after lay scholars were busy compiling the gifts received, while the Buddhist clergy classified the different Pitakas and commentaries and at the same time ordered many copies to be undertaken with a view to completing different sets. A circulating library was started and numerous were the old and young people who came to borrow sacred manuscripts and classical ones, either in Pali or in Cambodian translations. This new institution was visited not only by monks but also by men eager to read either in French, Siamese or English, books on Indian civilisation and Buddhism.

For the village people, old and young—who came in considerable

numbers, there were many seats round a radio with pick-up, and there, during several hours, they could hear voices from all over the world and a fine collection of Asiatic records. This National Library soon became famous and was considered as the leisure-house of the people, where one could also admire, in the entrance hall, a small museum with Buddhist relics, statues and the different gifts received. After a while, the country people were so delighted with this new institution that they offered us small sums to express their satisfaction. It is, thanks to these small gifts, that later on, we were able to print the different episodes of Buddha's life, executed by local artists. These pictures conceived in pure national Cambodian style, had nothing in common with the bad Europeanised pictures or anything similar to those in the Ravivarma style that invaded the Cambodian market. They materialised in a very poor style the noble conception of the great Master's life and appearance. None of them could be compared with what expressed the most sublime smile and illuminated expression of the Buddhas belonging to the great classical period of Khmer Art.

It was during this "building up" period that we came into closer

touch with the Cambodian and Laotian people and that we got to know their aspirations and great eagerness to learn more about their religion as they wanted to be able to understand the meaning of their Pali texts. To realise what it meant at the time, you must bear in mind, that for centuries, after exhausting wars and oppression following defeat, these two countries were deprived of their best elements. Naturally the intellectual level fell slowly down and the religion with its manifestations, became, as Paul Levy, has hinted already, a mere shadow of what it had been during the flourishing period of the great Khmer and Laotian Kingdoms. The sole remedy in such a state of affairs was, in 1924, to help the intelligent nucleus of these countries, giving them the necessary tools for reviving their religion or culture, which is one and the same thing. First we had to provide them with the means of printing books. In the beginning, we found some opposition, as a few old but influential monks thought it improper to print Buddha's word on perishable material, like paper ; but we overcame this apprehension and soon the Royal Library of Cambodia became also an important publishing house. Books and pictures, were printed for adults and children, presented under an attractive cover, and sold at very low prices. Some of the publications have fetched many editions, that numbered from 10,000 to 75,000 copies. It is an important figure, when you realise that Cambodia represents, with its learned population, a mere quar-

ter of Calcutta. Amongst the readers and visitors at the Royal Library, there were not only Cambodians belonging to the Kingdom but also Cambodians from the S. W. Cochin-China which was once an important part of the ancient Khmer empire. To-day there are still 500,000 Cambodians living there. It was in 1928, that we visited all the different Cambodian districts of this South-Western province. Isolated by ethnological islands in the middle of conquered Annamite rice fields, we realised that these 500,000 souls, being utterly cut off from their other Cambodian brothers, were losing every day a little more of their national personality. The only way to save the important ethnological minority, was to re-educate the monks. For this purpose scholarships were given and special courses were established in one of the big monasteries of the Khmer capital.

The Cambodian monks who came from S. W. Cochin-China, spent a year there, living in a pure Buddhist and national atmosphere. They learned how to speak correctly their own tongue, to practise correctly the right Buddhist teaching and when they returned home, they were able to open in their respective temples schools for the village children. Every year also during the dry seasons, we went all through these districts trying to save the ancestral rice fields from the clutches of the greedy ones, encouraging families to send the children to school, persuading the different monks to open their classes, not only to boys but to girls also,

if they wanted to save their national religion from utter decay.' Many of them did not hesitate. We only met a very few who protested against girls' education.

There was also another problem that had to be solved in that same South-Western Cochin-China: the one concerning the dismissed Cambodian soldiers. Little had been done for them. The majority of them were illiterate and had forgotten the teachings of the Buddha. They gambled and did not despise fermented drinks. When the Buddhist Institute became an active reality, we proposed to the military authorities to open Buddhist clubs for Cambodian soldiers. The Buddhist calendar was adopted; the Buddhist festivals were celebrated in the barracks, and every full-moon day a monk came to give a simple, comprehensive talk. Very soon one noticed that the moral standard of the Cambodian soldiers became higher, that they attended regularly the preachings and never failed to decorate the assembly room where the venerable monk came to meet them.

The priests who, at first, felt a certain reluctance at the idea of entering a barrack, seeing the respectful attitude of their audience and the influence they had, never missed an opportunity to pay a visit to the military camps. In 1928, the King of Luang-Prabang in Northern Laos, came to Cambodia and paid a visit to the Royal Library. Realising that his kingdom also needed such an institution, with its many activities, he wished us to come to his kingdom and

work in the same spirit as in Cambodia. It then occurred to us, that a new organism had to be created to enable us to work alternatively in the three countries. For a long time they had been separated from one another, though they had the same religion and scriptures. It was our duty to renew old forgotten relations and establish strong living cultural links between them and to induce them to pursue the revival of Buddhism which would help them forward. Thus they would have their own national personality restored.

In May 1930 on the day of the Vesak festival, the Institute of Buddhist studies was officially inaugurated in Pnom-penn. From all the different parts of Cambodia, S. Western Cochin-China and Laos, thousands of people came. How can one forget what the suburbs of the royal palace looked like: a moving sea of yellow waves with the streets of the Khmer capital thronged with gaily clad crowds. Cambodians and Laotians realised on that day, that a Buddhist capital had arisen in Indo-China.

Thanks to a yellow-painted lorry, the remotest villages and temples were not to be left out and would also have their share in the great revival of their national religion. During the dry season this lorry, specially equipped, went from North to South and from West to East, over rice fields, roads, tracts, and paths. When it stopped and opened its shutters, the people who crowded around it could hardly believe what they saw. There were so many

books, so many coloured pictures, just what they had longed for—with Buddhist post cards, new year greetings with Buddhist quotations, Buddhist calendars and many attractive things. Inside the lorry, they found a phonograph which played beautiful Asiatic records. Those in Pali from Ceylon were highly appreciated as they could be easily understood. Next to the phonograph stood a Radio which filled the young people with admiration but the old ones remarked calmly that in the days of the Lord Buddha, one could also hear distant voices. Could not one hear His Voice miles away? At night, an amazed audience would stare at the lantern slides revealing unknown worlds. That is how, the latest discoveries, that seemed to be the privilege of spoiled men, were brought to the remote village people. It was stimulating and every year we could notice an increasing eagerness for reading as the demand for new books was always greater and the sales higher and higher. But there was still an important task to accomplish. Many young monks missed greatly a good Cambodian edition of the Tripitaka. They had to apply abroad to satisfy their thirst for learning. Was it not the duty of the Buddhist Institute to fill this gap? During a whole year we went from temple to temple inquiring how this edition should be presented. Very old monks were against a printed edition, others did not admit the Tripitaka to be translatable into popular language, but the great majority insisted on having the Pali text printed with its translation.

When all the material details were settled, the news spread all over the kingdom and hundreds of village delegations came to subscribe to a complete set of the Tripitaka which will represent 100 big volumes. The modest presses of the Royal Library proved to be insufficient and soon a big printing hall with electric presses took their place. As it required an important staff, we thought it worth undertaking, an interesting social work amongst prisoners. They were taught all that concerned printing and binding and very soon they obtained a good job, the remittance of their penalty and last but not least, merits—one of them who had stolen quite a number of buffaloes became an accomplished craftsman and an earnest devotee. Meanwhile the learned monks were busy compiling a critical Pali Text after consulting various editions, *viz.*, those of the Pali Text Society, the Burmese, Sinhalese and Siamese ones, without speaking of the numerous manuscripts at their disposal. In ten years the whole Vinaya Pitaka and a good portion of the Sutta Pitaka have been printed and regularly sent to the different subscribers. About 2,000 subscribers possess these well-printed books, solidly bound in yellow cloth. If, for a long time, Cambodia reflected a pale shadow of her national religion, to-day, she is perhaps one of the rare Buddhist countries that has undertaken a popular edition of the Buddhist scriptures, both in Pali and in translation. It is on the critical Pali edition, elaborated in Cambodia, that French scholars are now

working on to give the French-speaking public a good text and a sound translation of the Pali Tripitaka. Courses in Pali have been started at the Paris University in order to have in the future fully accomplished Pali scholars who will be able to continue the great task just undertaken.

The social side of the monk's activities has also been understood by learned priests. They have greatly helped us when in 1938-39 we opened a hostel where young men and women could spend their vacations. The most important one was located in the compound of a temple four miles from the ruins of Angkor. Many Primary Pali schools were opened in the different districts, and the Pali High School was flourishing. Besides lectures on general culture given in Cambodian and Pali, the programme included serious Sanskrit

studies and French lectures, collections of books, precious tools for teachers and pupils were issued under the cover of this High School: amongst them, we may mention a very good Pali and an up-to-date Sanskrit grammar, a Cambodian dictionary, important for the maintenance of the spirit of the language, and a learned guide about the ruins of Angkor.

Since the foundation of the Buddhist Institute, it has become a custom to print books to distribute on different festivals. The monks working at the Buddhist institute were requested to choose the texts or books to be printed. Cambodia has a monthly magazine on general culture fully illustrated and many booklets on Buddhist subjects which have a wide circulation throughout the kingdom and in S. W. Cochin-China.

ARE WOMEN SPIRITUALLY INFERIOR ?

BY E. T. GOONEWARDANE

The reason for Gautama Buddha's reluctance to admit women into the Order is of academic interest, at the present time of "woman suffrage" in relation to which it may be that the Cross-word Editor of "The Illustrated Weekly of India" put down the following as a poser for Crossword enthusiasts to solve. Now "few educated women seem sincerely to regard men as the superior sex"? (Common-sense" Cross-word No. 361, clue 25 across).

I may be disturbing a hornets' nest by selecting this subject for an article in this journal, but facts must be faced however unpleasant they may be. Anyway, I apologise to the ladies for my "unchivalrous" act; and it is open to them to slash me and write articles to this very magazine to disprove the inferiority of the "gentler" sex-or may I say the "tougher" sex.

"Reverend Sir, have you seen a woman pass this way?" And the

elder replied,

"Was it a woman, or a man
That passed this way? I cannot tell.
But this I know, a set of bones
Is travelling upon this road."

Visuddhi Magga, chap. 1.

A good number of the Jataka stories of Gautama are intended to point out the moral of feminine iniquity. "Unfathomly deep, like a fish's course in the water", they say, 'is the character of women, robbers with many artifices, with whom truth is hard to find, to whom a lie is like the truth and the truth is like a lie. No heed should be paid to either to their likes or to their dislikes."

The ancient Sinhalese, too, ungallantly enough, did not entertain a high opinion of the reliability of women. They had a favourite epigram, the English translation of which would be:—

I saw the Udumbara* tree in flower,
white plumage on the crow,
And fishes' footsteps in the deep
have tracked through ebb and flow,
If *man* it be who thus asserts, his
word thou mayst believe.
But *never* trust a *woman's* word,
she speaks but to deceive.

The doctrine of Gautama is monastic, and His temperament is unemotional. In the words of Oldenberg, "Was it possible for a mind like Buddha, who in the severe determination of renunciation had torn himself away from all that is attractive and lovely in this world, was he given the faculty to understand and to value woman's nature?" We must understand that the early Buddhist

lack of faith in women is not a unique phenomenon, but rather one that is typical of monastic sentiment all the world over. It is based on fear. In all the snares of the senses which Ignorance sets before the unwary, the most insidious, the most dangerous, and the most attractive withal, is Woman.

"Master", says Ananda, "how shall we behave before women?"—"You should shun their gaze, Ananda." "But if we see them by chance, Master, what then are we to do?" "Not speak with them, Ananda"—"But if we did speak to them, what then?"—"Then you must watch over yourselves, Ananda."

To fall in love is a form of Moha, infatuation; and just as the monastic view of art takes note only of its sensuous elements, so the monastic view of woman and the love of woman takes into account none but the physical factors. To compare Nirvanic Bliss to the self-forgetting happiness of earthly lovers, locked in each other's arms, would be for Buddhist thought a bitter mockery. No less remote from Buddhist sentiment is the view of Western chivalry which sees in women a guiding star, or that of platonic idealism which finds in the adoration of the individual an education to the love of all.

We cannot deny that the position taken up by Gautama is just. It is scarcely to be gainsaid that woman is "nearer to the world" than man; we have to recognise that Gautama had no conception of a moral duty to provide for the continuance of the race, such as is implied in the later

Brahmanical doctrine of the debt to the ancestors. He called on men and women alike to root up the infernal grove, to abandon the sexual nature, and to put on spiritual manhood ; for those not yet prepared for this change, he felt such compassion as a gentle spirit may feel for those who suffer and whose suffering is the result of their own infatuation.

Gautama's favourite and spiritually youngest disciple, Ananda, is frequently represented as advocating the cause of women. When the question of the admission of women to the Order—in effect a claim to the rights of women not altogether unlike that of the moderns—was raised, Ananda, three times refused by the Lord, finally asked :—

“Are women competent, Reverend Sir, if they retire from the household life to the houseless one, under the doctrine and discipline announced by the Tathagata, to attain to the fruit of “once-returning”, to attain to the fruit of “never-returning”, to attain to “Arahantship?” Gautama could not deny their competence ; and in response to Ananda's further pleas, gave permission for the admission of women into the Order, subject to eighty heavy regulations. But He added, “If, Ananda, women had not retired from household life to the houseless one under the doctrine and discipline enjoined by the Tathagata, religion, Ananda, would long endure ; a thousand years would the good doctrine abide. But since, Ananda, women have now retired from the household life to the houseless one under the doctrine and discipline en-

joined by the Tathagata, not long, Ananda, will religion endure ; but five hundred years, Ananda, will the good doctrine abide.”

Elsewhere in reply to another question from Ananda, Gautama replied.

“Women are soon angered, Ananda ; women are full of passion, Ananda ; women are envious, Ananda ; women are stupid, Ananda. This is the reason, Ananda, why women have no recognised place in public assemblies, do not carry on a business of their own and are not expected to earn their living by any profession.”

On the other hand, we find that Gautama did not disdain to accept the charity of devout lay women. The seven most illustrious women of early Buddhism were Khema, Uppalavanna (the two first female disciples of the Buddha), Patacara, Bhadda, Kisa Gotami, Dhammadinna and Visakha. The last named is represented to us as “a rich citizen commoner at Savatthi, the chief town of Kosala, the mother of many blooming children, the grandmother of countless grandchildren.” One day she approached Gautama and made eight requests, and these were that she be allowed to furnish the Brethren with clothes for the rainy season, food to the Brethren who came or passed through Savatthi, or who were sick, or who resided there, medicine, for the sick, and bathing dresses to the sisters. This was in addition to her making provision of a liberal scale for the Buddha and His disciples while they resided at Savatthi. The Buddha was pleased to grant the eight

favours. The religious mendicant by accepting gifts of food and clothing confers upon the giver the opportunity of a meritorious deed.

Gautama, however, accepted, offerings of not only the respectable, but also those of "sinners". It is recorded that upon a certain occasion he accepted for himself and his disciples an invitation to a meal from the courtesan Ambapali and declined the alternative and subsequent invitation of the Lichchavi princes to their great annoyance. He also for some time took up residence in her mango pleasure of which she made a gift to the Order. The Sutta says, "The Exalted One accepted the gift, and after instructing and gladdening her with religious discourse, he rose from his seat and departed thence."

It is worthy of note that neither Visakha nor Ambapali is represented to have left the world as an immediate result of His teaching, nor had the latter even changed her mode of life. Their gifts were accepted by Gautama simply as those of pious laywomen. Each would receive in some heaven the immediate reward of her generosity, and in some future life the fruit of perfect enlightenment.

Buddhist thought gives honour to women to this extent, that it never doubts the possibility of her putting off her woman's nature, and even in this life becoming, as it were, a "man". The case is given of lady Gopika who "having abandoned a woman's thoughts and cultivated the thoughts of a man" was reborn as a son of Sakka in heaven. There was also, and more conspicuous, the great

body of the sisters of whom many attained the Arahatsip and to Nibbana. And although these Sisters were technically appointed juniors in perpetuity to the Brethren, it is equally clear that, by intellectual and moral elements, a Theri might claim equality with the highest of the Fraternity.

The woman who left the world and adopted the Sisters' rule not only escaped from the restrictions and drudgery of domesticity but—like the Hindu widow of the type of Lila-vathie, or like the modern woman thinker who meets her male colleagues on equal terms—obtained from her Brethren recognition as a rational being, a human being rather than a woman; she shared the intellectual communion of the religious aristocracy of the Ariyas. Her point of view in this regard is clearly expressed in the "*Psalms of the Sisters*."

*Am I a woman in such matters, or
Am I a man? or what not am I
then?*

and

*How should the woman's nature
hinder us?*

while all that is essential feminine is left behind.

*Speak not to me of delighting in
aught of sensuous pleasures!*

*Verily all such vanities now no
more may delight me.*

An eminent thinker sums up his arguments in support of this position by saying, "Man can respect woman only when she herself ceases to be object and material for man". A woman who had really given up her

sexual self, who wished to be at peace, would be no longer "woman". She would have ceased to be "woman", she would have received the inward and spiritual sign as well as the outward form of regeneration". He asks, "Is it then possible for women actually to wish to realise the problem of existence, the conception of Dukkha? Can she really desire freedom? This can happen only by her being penetrated by an ideal thought for the guiding star.....In that way only can there be an emancipation of women". To these questions, Buddhist experience replies that it is possible for women to really desire freedom, and that no small number of women among the Buddhist Sisters attained it. It may be left to the advocates of woman's emancipation on the one hand, and feminine idealism on the other hand to debate how far these views involve the honour or dishonour of "woman". It is fair to put down in this context that lay experience warrants the belief that the main weakness attributed to woman is not confined to the wayward sex only. One who was gifted with deep insight into human nature, namely Shakespeare, has written thus :—

"Sigh no more, ladies sigh no
more
Men were deceivers ever !
One foot on sea, and one on
shore
To one thing constant never !

Every *man* will say that this dic-
tion may apply with equal or stronger

force to woman ! The more so when one has to remember that woman is "nearer to the world" than man. Her inquisitiveness, not in spiritual matters, but in purely temporal affairs of men and things, is a great drawback in woman's nature. According to Christianity, too, it was Eve's irresistible inquisitiveness that brought death and woe to the world. Added to this vice they are inclined to be gossipy and generally exaggerative, synically illogical, one-sided, hasty, and, as a rule, want to have the last word in any contention. They are also meddlesome and usually want an unpleasant topic to harp on, some grievance, more imaginary than real, to grouse over, a pessimistic outlook to fret over. Many a woman, when she became the mistress of a well-appointed household, has evinced a desire to impose her will on others, to dominate, to hold the reins and rule the roost. This assertiveness has caused many a domestic rupture. It is probably this sort of arrogance which had caused in Gautama the Buddha a *spiritual* prejudice against women in general. Not being a "creator", He had to take the world as he found it. The Buddha never humiliated woman. It was He who raised the status of Indian women of His time, and made people recognise their importance in society.

It must be added that there have been, there are, and there will be noble women whose superiority over *men* in human attributes has to be admitted.

Even the most shrewish of wives

though she may regard the husband as only a useful animal, has for him a soft corner in her heart, and never disdains to attend to his creature comforts.
Apologies to ladies, again!

REPORT OF THE MAHA BODHI SOCIETY OF INDIA FOR THE YEAR 1947

After a period of nightmare-like years which started with World War II and which were visited by undreamt of events, we at last found ourselves in 1947 in the sunshine of a comparatively peaceful atmosphere. Our achievements during the year under review have been perhaps some of the most notable in the history of the Maha Bodhi Society of India and they will be referred to in the course of this report.

MEMBERSHIP

Our membership during the year has been very encouraging. We have been able to enrol 136 new Ordinary Members against 76 enrolled last year. This is a clear sign that, with the passing away of difficult times, our membership is bound to increase in number. It also shows the popularity that the Society is gaining with the public. We have also great pleasure in recording that we have been able to enrol 8 new Life Members. A ninth person, *viz.*, Mr. D. S. Goonasekera, a member of the Ceylon Parliament and formerly Mayor of Galle, has promised to be a Life Member. We

hope to receive his subscription soon so that we may have the pleasure of registering his name. The following are the new Life Members who have been enrolled this year:—

Mrs. Hemalata Tagore, Calcutta.
Sri Parbati Churn Law, Calcutta.
Mr. A. D. E. Liyanage, Ceylon.
„ R. Semage, Ceylon.
„ Thethong Lama of Tibet.
Dr. J. N. Moitra, Calcutta.
U San Htoon U, Calcutta.
Dr. R. Jayasingha of Burma.

NEW CONVERTS

Although it is not the aim of our Society to make conversions, we are glad to report that six new converts have been admitted by the Society to the Buddhist faith during the year. They are (1) Dr. Edwin P. Burt, Sage Professor of Philosophy, Cornell University, U.S.A.; (2) Prof. Aditya Nath Mitra of Narasinha Dutta College, Howrah; (3) Mr. Charles Gratry (now Mr. Dharma-dasa Gratry) of France; (4) Mr. D. Lingwood; (5) Mrs. Kanhaiya Lall; and (6) Mr. R. Banerjee. We invoke upon them the blessings of the *Triratna*.

SRI DHARMARAJIKA VIHARA

As in previous years, this time too, we have had many visitors to the Sri Dhammarajika Vihara in Calcutta. Pilgrims from the various Buddhist countries and scholars and other prominent persons from Europe and America have paid visits to this important spot. Among the prominent visitors mention is to be made of His Holiness 'Takser Rinpoche, brother of His Holiness the Dalai Lama of Tibet, H. E. Tsipon Shakabpa and other members of the Tibetan Trade Delegation, Her Royal Highness Princess Pingpeang Yukanthor of Cambodia and the members of the Indo-Chinese Delegation to the I.L.O., the Hon'ble Thakin Nu, Prime Minister of Burma, the Hon'ble U Tin Tut, Foreign Minister of Burma, U Win, the Burmese High Commissioner for India, Dr. W. P. Tsai, the Consul-General for China in India, Mr. R. Kolb-Bernard, French Consul-General in India, the members of the Siamese Goodwill Mission, the Hon'ble Dr. C. W. W. Kannangara, Education Minister of Ceylon, Major-General A. C. Chatterjee, Director-General of Health Services, W. Bengal, Prof. G. P. Malalasekara of the Ceylon University and Mr. H. W. Amarasuriya, Leader of the Ceylon Economic Delegation. All these visitors have expressed their high appreciation of the work done by the Ven. N. Jinaratana Thera, the Bhikkhu in charge of the Vihara. We are also glad to report that the Rev. Bhikkhu Hapugoda Dhammananda, who was until recently a professor

of Dharmaduta Vidyalaya, the Buddhist Missionary Training Centre in Ceylon, has now returned to India and is helping the Society's work at the headquarters.

Reference is to be made here to the remark we made about the wall-paintings of the Vihara in our report for 1946. The existing paintings have become so discoloured and have even peeled off in parts that it is now high time that the walls and the ceiling should again be painted with suitable fresco-work. We were expecting some generous-minded person to come forward with an offer to bear the cost of this repainting. But so far no one seems to have taken the initiative. There are so many lovers of art in this gathering as well as among other friends of ours who are not present here. We hope that response in the matter will come to us soon.

THE MAHA BODHI BUDDHIST
LIBRARY AND FREE READING
ROOM IN CALCUTTA

Our Free Buddhist Library and the Free Reading Room, which are situated at our headquarters, are increasing in the value of their usefulness to the public. We have added several new volumes to the Library during the year and more periodicals and papers have been supplied to the Reading Room than in the previous year. The average number of readers per day exceeds well over 100. But the encouragement we are getting for the upkeep of these two establishments is regrettably insufficient. Except for an annual

grant of Rs. 77/- from the Corporation of Calcutta we are not receiving any other financial help. We hope our friends and sympathisers will give us all possible help for the enhancement of the usefulness of these two establishments.

THE MAHA BODHI JOURNAL

The Maha Bodhi Journal which is our chief propaganda organ has now existed for 55 years. During this long period it has been regularly published without a single break. It has now subscribers in all the important countries of the world and it can be found on the tables of important libraries in Asia, America and Europe. During the war years we were compelled to reduce the number of pages and publish the journal once every two months. We are now glad to report that permission has been granted to us by the Government to publish the journal once a month with an increased number of pages.

MAHA BODHI ORPHANAGE

Owing to the recrudescence of communal trouble in Calcutta the inmates of our orphanage in Beniapukur lane had to be temporarily shifted to our headquarters in Calcutta. The orphanage building was vacated after giving due information to the Police of the pre-Independence regime, and we were assured that the place would be carefully looked after. But in spite of these assurances all the property left in the building, including even the petty

belongings of the orphans have been looted. The electrical fittings and some of the doors and windows have been removed. The building itself has suffered much damage at the hands of miscreants. On learning that some unauthorized persons were occupying the building, we wrote to the police of the then Government and we were sent a copy of an unsigned report to the effect that no damage had been done to the building or the movable properties and that the people who were occupying it were refugees from Bihar who would be shifted to some other place. Later on, when we went to occupy the building we found all the havoc described above and the Police failed to give us any satisfactory answer. We hope that the present Government will consider our case and give us a grant to cover the repairs of the building.

FESTIVALS AND OTHER FUNCTIONS

The usual Buddhist festivals of Vaishaka and Dhamma-cakka, as well as the Dhammapala Day, were celebrated with due grandeur and religious fervour at all the centres of the Society in India. There was also an ordination ceremony at Sarnath which was conducted according to ancient rites.

The sixteenth anniversary of the Mulagandha Kuti Vihara was celebrated on 27th November and was attended by over 500 Buddhist pilgrims from Burma, Ceylon, Tibet, Nepal, China, Chittagong and other places.

Among other functions organised by the Society the most notable one was the Inter-Asian Buddhist Conference held at New Delhi in conjunction with the Inter-Asian Relations Conference convened by the Hon'ble Pandit Jawaharlal Nehru. It was presided over by the Hon'ble Dr. C. W. W. Kannangara, the Education Minister of Ceylon, and was attended by delegates from China, Siam, Tibet, Burma, Nepal, Indo-China, Bhutan, Sikkim and Ceylon. The main resolution passed at this conference was the demand to restore Buddhiagaya to the Buddhists. The conference also discussed plans for the revival of Buddhist culture in India and other countries.

Receptions were also accorded in Calcutta to the Prime Minister and Foreign Minister of Burma, to the members of the Indo-Chinese Delegation, to the members of the Ceylon Cultural Mission, to the Indo-British Goodwill Mission, to Mr. H. W. Amarasuriya, the Buddhist Leader of Ceylon, and to His Highness Takser Kimpochhe of Tibet and the members of the Tibetan Trade Delegation. We are glad to report that all these functions proved to be very successful and by means of them we hope to be able to establish cordial relationships between our Society and the countries abroad.

The day of the achievement of Independence by India was celebrated on 15th August at all the centres of the Society. Speeches were delivered on the significance of the day and the meaning of the Dharma-Chakra which has been incorporated

into the National Flag of Free India. Hope was expressed of a better future for Asian culture and social progress under the aegis of a free Government.

RELIEF WORK

During the year Ceylon and Chittagong were visited by disastrous floods causing much loss to life and property. We received urgent appeals from both places. Unfortunately the appeals came at a time when there were labour and communal disturbances in Calcutta and other places of India. So we were not in a favoured position to collect much from the public. We have however sent a sum of Rs. 2,500/- to Ceylon through the Ceylon Maha Bodhi Society and a sum of Rs. 6,000/- for relief work in the Chittagong area.

PUBLICATIONS

In spite of the restrictions brought about by the paper control and the high cost of printing, we are glad to report that we have been able to bring out the following publications during the year :—

1. Tin Buddhasthan (Bengali)—by J. C. Ghose.
2. Sambodhir Pothe (Bengali)—by Silananda Brahmachari.
3. Khuddaka Patha (in Nagari)—Edited by Bhikkhu Dhammaratana.
4. Bauddha Cariya Paddhati—by Ven. Bodhananda Mahasthavir.
5. Digha Nikaya (Bengali)—by Bhikkhu Silabhadra,

6. Buddhism in Brief—by Bhikkhu Silabhadra.
7. Sishubodhi—by Bhikkhu Dhammarakkhita.
8. Sri Sariputta and Moggallana—by Ven. N. Jinaratana Thera.
9. Satta Visuddhi Magga or the Seven Stages of Purity—by Ven. Vappa Mahathera.
10. Khuddaka Patha or Minor Readings (English)—by the Ven. B. Ananda Maitri Mahasthavir.
11. Mulagandhakuti Wall-Paintings (Reprinted).
12. The Life of Buddha in Frescoes (Reprinted).

We have to state, however, that several of our former publications are now out of print and there is a great demand for them at present. There are also several manuscripts which are awaiting publication. As soon as the restrictions of the Paper Control Order are lifted we hope to print all these works.

THE CHINA BLOCK

One of the most important achievements of the year has been the possibility of constructing a special annexe to the headquarters building on a plot of land where the officials of the Society for a number of years made many attempts to build at least one room. But all these attempts met with stiff opposition from a very uncompromising neighbour. At last, through the wonderful efforts of the Ven. Jinaratana Thera, the aban-

doned plan has been brought into concrete reality in a form far beyond the dreams of our great predecessors. The Ven. Jinaratana has built not *one* room but *three* rooms running into three storeys! The finance for this new construction has been obtained from the National Government of China through the recommendation of His Holiness the late Ven. Abbot Tai Hsu. We have, therefore, given the name of "China Block" to this annexe and a marble tablet to the memory of the late Abbot has been fixed on it. The foundation of this annexe was laid in July last by Dr. W. P. Tsai, the Consul-General for China in India. We offer our thanks to the Government of China for the sum of Rs. 10,000/- donated for the construction of this annexe.

THE BUILDING OF AN EXTRA STOREY TO THE MARY FOSTER BUILDING

Another proud achievement of ours has been the construction of a third storey to the Mary Foster Building which is our headquarters. For a number of years the inadequacy of accommodation for the many pilgrims who visit our headquarters on their way to the sacred spots of India has been keenly felt by our Society. The Ven. Jinaratana Thera who is in charge of this building has been discussing the problem with many of our visitors and friends. When the plan was first discussed many expressed their pessimism over the possibility of finding the funds

necessary for the constructions. However, the Ven. Jinaratana is not a person to be discouraged when once he has set his mind on a plan. His determination overcomes all difficulties. He boldly stuck to his plan and within a short time collected a sum of Rs. 16,000/- and ventured upon a scheme costing about Rs. 30,000/- for completion. While thanking the various donors who have very generously helped us to build this storey, we must also express our deep disappointment at the regrettable way in which we have been badly let down by some of those who emphatically promised to give us financial support.

After the completion of the building, we find ourselves in debt up to a sum of Rs. 9,000/- which has to be paid to the building contractor. The Maha Bodhi Society of Ceylon has very kindly come to our aid by sending us Rs. 3,000/-, thereby reducing our debt to Rs. 6,000/-. To save our position we have to find this money immediately. We appeal to our friends and well-wishers to come to our help at this most needy moment. We also require a further sum of Rs. 5,000/- for furniture and electrical fittings. .

THE ACQUISITION OF ADJOINING PROPERTIES

Just as a mighty banyan tree requires greater and greater space, as year after year it expands its sheltering branches, so our Society, too, has grown so much in its usefulness to the world during the course of

years, that it has become necessary to find more space for its headquarters building in order to concentrate its activities under one roof for better and more effective administration. On many occasions we have mentioned about the need of purchasing the plots of land adjoining the headquarters. We are glad to report that the Govt. of West Bengal has agreed to acquire for us the property on the south measuring about 14 cattahs for a sum of Rs. 1,17,500/-. We propose to put up a five-storeyed building on this site for an Inter-Asian Cultural Institute, where students and scholars from various countries will gather for research and study. We have asked the Govt. of India to give us financial aid for this project as well as for building an International Buddhist Institute at Sarnath. We hope the Govt. of India will appreciate the great advantages that will accrue to India by the materialization of these schemes and grant us the sum of Rs. 12 lakhs we have asked for as a capital grant and one lakh as recurring grant.

The land to the north of the headquarters cannot be purchased yet by direct negotiation as there are several claimants to that property who live in widely distant places, and moreover, these claimants do not seem to be of one mind. They have, therefore, allowed the land to go into neglect in conformity with the old adage that "everybody's responsibility is nobody's responsibility". The way open to us, therefore, is to request the Government to acquire for us this property too. But as all these

schemes require heavy sums of money, we are waiting for a satisfactory assurance from the Government of India to our appeal for financial aid.

THE SARNATH CENTRE

Although circumstances have made our administrative headquarters to be situated at Calcutta, it cannot be gainsaid that our Sarnath Centre is the more important one to the Buddhists, because of its ancient religious associations. The most important of our Society's temples, *viz.*, the Mulagandhakuti Vihara is situated at this Centre. For the efficient administration of this centre the Society owes a debt of gratitude to the Rev. Bhikkhu M. Sangharatana, who is the Secretary in charge. It has often been reported to us by pilgrims and other visitors that the Rev. Sangharatana is a dynamo of energy and that he is the most apt person to be in charge of a centre. We are also thankful to the Rev. U. Dhammajoti, the Treasurer in charge of the centre, for his valuable services. Both these Bhikkhus by their unstinted devotion to their work have contributed much to make Sarnath the most popular centre of Buddhism in modern India.

MULAGANDHAKUTI VIHARA

It is with great pleasure that we report of the pious wish of several Buddhists of Ceylon to make the Mulagandhakuti Vihara temple

worthy of the pristine glory of the place. Among them is Mrs. S. Hewavitarana, who has donated Rs. 10,000/- towards the construction of a stone gate at the entrance to the temple. Another outstanding donation is that of Dr. C. W. W. Kannan-gara, former Minister of Education, Ceylon, which is earmarked for supplying electricity to the Isipatana area. It is hoped that in a year or two we may be able to illuminate the temple and other institutions attached to it with electric lights. The cemented footpath leading to the temple was caused to be constructed by Mr. L. S. Perera of Colombo at a cost of Rs. 3,142/-.

We are also thankful to the following devotees who by their donations have given us material encouragement. Mrs. Grace Perera Lamateni, Rs. 1,000/-, Mrs. Mabel Fernando, wife of Mr. A. C. Fernando Mudalali, Rs. 500/-, Mrs. P. D. Richard, Rs. 500/-, Mrs. M. P. Lydia Latlin, Rs. 500/-, Mr. G. K. Sumanadasa, Rs. 1,000/- (promised), Mr. H. H. Appuhamy, Rs. 1,000/-, Mrs. E. De S. Wijesinghe, Rs. 1,500/- for the Maha Bodhi Free Dispensary, Mr. D. B. Subasinghe, Rs. 1,500/- for a plot of land at Kusinara. All the above donations except the last two are meant for the Sanghavasa at Buddhagaya.

SARNATH BUDDHIST INSTITUTE

The Sarnath Buddhist Institute, which is to form the nucleus of the proposed International Buddhist University, has been functioning

under the able principalship of Bhikkhu J. Kashyapa, M.A., Tripitakacharya. The Nagari edition of the Tripitaka which he has undertaken to make is expected to be a remarkable contribution to the cause of Buddha Sasana in India. The main feature of our institute is that it runs on co-operative lines. One is a teacher and a student at the same time. Thus a Burmese monk teaching his own mother language learns Hindi or Sinhalese from an Indian or Ceylonese monk. It is hoped that this system may go a long way to build up international goodwill between the various nations of Asia.

SCHOOLS AT SARNATH

During the year we have been able to solve partly the most pressing problem connected with the Maha Bodhi Vidyalaya, namely, the completion of the Vidyalaya building. Three rooms of the second storey have already been constructed and the rest may be done before long. It is our intention to raise the high school to college standard when the building is complete, thereby providing the people of this rural areas with facilities for higher education.

We have been able to introduce Pali as an optional subject in our school. The Pali language, apart from its cultural importance, has a vast literature which is a veritable treasury of priceless information for the student of history, archaeology, philology and philosophy of ancient India. It was really encouraging to note that a large number of students

were eager to join the Pali class. The classes in Pali are taken by Bhikkhu U. Dhammaratana, M.A., and those in religious instruction by Tripitakacharya Bhikkhu Dharmarakshita. We only hope that our children may learn the ideal life of co-operation and tolerance taught in the Tripitaka and prove to be worthy citizens of this land of the Buddha. No less important is the introduction of science in the school curriculum. The laboratory equipment has cost us so far Rs. 2,000/- and we require Rs. 5,000/- more to bring the laboratory up to the mark.

The results of the boys of our High School are quite encouraging, being about 93 p.c. passes in the Matriculation examination. The success that the school has achieved is but a reflection of the untiring efforts of the Manager, Bhikkhu U. Dhammajoti, the Head Master, Mr. K. K. Roy, M.A., LL.B., B.T., and the staff.

The following donations towards the construction of the new set of rooms in the building have been thankfully accepted:—The Director of Education, U. P., Rs. 5,000/-, His Highness Tasi Nam Gyal, K.C.I.E., Maharaja of Sikkim, Rs. 3,000/- ; Suchela Sadu Tsang, Tibet, Rs. 1,000/- ; Capt. Sir H. S. Rankin, Bart., Scotland, Rs. 1,000/- ; Mrs. D. H. Kalatuwawa, Ceylon, Rs. 1,000/- ; Seth Naraindas Bajoria, Sarnath, Rs. 1,000/- and Seth Tejram Ramnivas, Rs. 1,000/-. The loan of Rs. 10,000/- advanced to us by the Mary Foster Schools and Hospitals Fund deserves special mention here for making it possible for us

to start the construction work before any donations were forthcoming.

As for the Primary School, Pandit Vishwanath Pathak has retained its position as the best in the whole District for the last sixteen years. We wish to provide the students of this primary school with better educational facilities in the future.

It is gratifying to note that the Hon'ble Maulana Abul Kalam Azad, Member for Education, Government of India, has promised the Maha Bodhi Society his help and co-operation for expanding the educational and cultural activities of the society. This may possibly mean that our long cherished desire to have ideal educational institutions at all our centres may be fulfilled before long.

SARNATH LIBRARY

With the appointment of the Rev. Pandit H. Saddhatissa, as the honorary librarian, the Mulagandhakuti Vihara Library is making steady progress in its usefulness. During the year we have been able to add to the library a large number of valuable books on various subjects. We have also been receiving papers, magazines and periodicals in Hindi, Urdu, Gujarati, Marathi, Newari, Tamil, Sinhalese and English.

SARNATH DISPENSARY

For obvious and unavoidable reasons we could not as yet undertake to construct the proposed extension to the Maha Bodhi Free Dispensary, namely, the indoor ward. How-

ever, the dispensary continues to serve the people of this area. The number of patients treated at the dispensary during the year is more than 36,000. We have been receiving annual grants of Rs. 1,000/- and Rs. 200/- from the Health Department, Government of U. P. and the District Board, Benares, respectively. Dr. R. M. Chaturvedi, M.B., B.S., is serving as the Medical Officer in charge of the dispensary.

DIHARMADUTA

Our Hindi monthly organ, the Dharmaduta, has been proving to be an excellent medium for disseminating the Buddha's teaching in India. The number of its subscribers runs to some thousands. The magazine is popularly read not only in India but also in Tibet, Nepal, Burma, Fiji and Ceylon. Our thanks are due to its editor, Bhikkhu Dhammaratana, for maintaining the high standard of the magazine amidst all the changes it had to undergo.

BUDDHAGAYA TEMPLE

We have made several representations to the Government of India regarding the restoration of the Buddhagaya temple to the Buddhists. In spite of the fact that all the great leaders of this country such as Mahatma Gandhi, Pandit Nehru, Sardar Patel, Dr. Rajendra Prasad and Prime Minister Sri Krishna Sinha sympathise with our cause, all our efforts in this matter still seem to be a cry in the

wilderness. However, we wish to point out that the restoration of the sacred spot of enlightenment to its rightful trustees is long overdue and is eagerly awaited by the Buddhists of the world.

MADRAS CENTRE

Our Madras centre, which is under the able management of the Ven. N. Somananda Thera, has done much to make the teachings of the Lord Buddha known to the people of South India. Ven. Somananda is a fluent speaker in Tamil and his sermons and lectures have become very popular with the people of the area. For the further expansion of this centre a spacious building has been purchased at a cost of Rs. 60,000/- close to the Egmore Railway Station in Madras. Accommodation is being provided to pilgrims and visitors in this building. It also contains a library, reading room, lecture hall, assembly hall and a bookstall.

OTHER CENTRES

The other centres of our Society in India are the Buddha Vihara at New Delhi, Bahujana Vihara, Bombay, Maha Bodhi Buddhist Mission at Calicut, Malabar, Buddha Vihara at Lucknow, Lumbini Rest House at Nawtanwa, Maitri Vihara at Darjeeling, Zawtika Hall at Gaya, Maha Bodhi Rest House at Buddhagaya and the Maha Bodhi Society at Ajmer. We highly appreciate the work done by the Ven. K. Sirinivasa

Nayaka Maha Thera, Ven. Bodhananda Maha Thera, Ven. D. Sasanasiri Thera, Ven. Pandit P. Pannananda Thera, the Ven. Dhammakhandha Thera, Bhikkhu Y. Dhammaloka, Bhikkhu H. Dhammananda, Bhikkhu K. Mahanama, Bhikkhu T. Vimaladassai and Mr. B. S. Chohan as the representatives in charge of these centres.

BUDDHA PURNIMA AS A PUBLIC HOLIDAY

The Governments of Bihar and Assam have set an example by declaring the Buddha Purnima as a public holiday in those provinces. We hope that the other provinces of India will soon emulate the example. The credit, however, for first declaring this day as a holiday in any part of India goes to the enlightened ruler of Bhopal, His Highness Sikan-der Saulat Istikar Ul-Mulk Al-Haj Nawab Mohammed Hamidulla Khan Bahadur, G.C.S.I., G.C.I.E., who, without a demand from anybody, made it a Government holiday in his State. The gratitude of the Buddhists all over the world are due to His Highness for this great and enlightened act.

OUR FUTURE PLAN

Among our future projects is the establishment of an Inter-Asian Cultural Institute in Calcutta and an International Buddhist University at Sarnath. These two institutions will be devoted to the study of the culture, history and language of the Asian countries and the philosophies

of the various schools of Buddhism. The proposed International Buddhist University will be of the model of the ancient universities of Nalanda and Taxila where scholars can gather together for study and research as well as for the practice of Buddhism under ideal surroundings. The Inter-Asian Cultural Institute will replace the Pali Pirivena and Bhikkhus' College mentioned in our report for 1946, as we are of opinion that our new scheme can serve a better and more comprehensive purpose. Moreover, concrete plans and schemes have been drawn up for these institutions under expert advice and they have been submitted to the Government of India for approval. The Government of West Bengal have already agreed to acquire for us a plot of land for the establishment of the proposed cultural institute. To meet the cost of these two schemes we have applied to the Central Government for a lump-sum grant of Rs. 12 lakhs and a recurring annual grant of Rs. 60,000/-. We are confident that our popular government which is interested in the promotion of inter-Asian culture will give a ready and favourable response to our application.

Yet another plan of ours is the opening up of missionary centres in the Chittagong Hill Tracts from where Buddhism is now slowly disappearing. The need for this project has now become more acute because of the political changes that have recently taken place in these areas. It is the bounden duty of all

Buddhists to see that these less fortunate brethren of ours are not tempted to change their faith either under material temptation or political pressure. A special fund will have to be created for this purpose with collections from all the Buddhist countries. We trust that all our Buddhist brethren in the various countries will send us donations for this purpose.

OBITUARY

With profound sorrow we have to make a passing reference to the irreparable loss that our Society and the cause of Buddhism have suffered by the demise of several important persons, who were either Buddhists or friends of Buddhism. Special mention is to be made of the passing away of the following personages:—

(1) His Holiness the Ven. Abbot Tai Hsu of China; (2) His Highness the Maharaja Sir Bir Bikram Kishore Manikya Bahadur of Tripura; (3) Mr. A. D. Jayasundera, the veteran Buddhist scholar of Ceylon; (4) Professor Dharmananda Kosambi, the Indian Buddhist savant; (5) Mr. J. C. Chakravorti, a member of our Governing Body, and (6) Prof. Nicholas Roerich, the Russian Buddhist scholar and artist.

OUR PRESIDENT

It can be boldly claimed that since the demise of our founder the work of the Society has never progressed to such a high pitch as during the tenure of the presidency by the present holder of the office. In Dr.

Syama Prasad Mookerjee we have not only found a sincere well-wisher of our Society but also an adviser and guide whose intelligence, acumen and foresight cannot be excelled. By his valuable advice we have achieved much and with his guiding hand to help us we hope to climb to greater heights and make our Society one of the most popular international organisations of the world. The debt of gratitude that we owe to our President cannot be described in words. Suffice it to say that when the history of the Maha Bodhi Society comes to be written by future generations, the name of Dr. Syama Prasad Mookerjee will remain pictured as one of the crowning laurels of the Society.

OUR THANKS

The friends, well-wishers and supporters of our Society are too numerous to be mentioned in a report like this. However, we must express our deep obligation to those who have been constantly helping us in our various activities. Foremost among them is our Patron, Sriman Seth Jugol Kishorji Birla, whose abiding interest in the Society has won him the admiration of Buddhists all over the world. Among others special mention is to be made of Sir U Thwin of Burma and Rai Bahadur N. C. Ghose, O.B.E., Director-General of Civil Aviation, India, whose friendship has been of immense value to the Society. We are also grateful to Mr. Rajah Hewavitarne, a Trustee of the Maha Bodhi

Society of India, the Hon. Mr. J. R. Jayawardhana, Managing Trustee of the Anagarika Dharmapala Trust and Minister for Finance, Ceylon, and Mr. Devapriya Valisinha, Permanent General Secretary and a Trustee of the Society, all of whom have helped us not only in their official capacities but in their individual capacities as well. We must also acknowledge the invaluable help we have received from Mr. Jyotish Chandra Ghosh of Calcutta, U Kyaw Hla of Mandalay, Burma, Mr. Sushil Kumar Ghosh, Solicitor, Calcutta, Mr. D. V. Jayasingha, Burma, Dr. Siba Prasad Chatterjee, M.B., Calcutta, Prof. Tan Yun Shan, Director, China Bhawana, Santiniketan, Dr. R. L. Soni of Burma, Madame We Poh Neoh of Penang, Mr. M. F. de Silva of Ceylon, Mr. Ganga Charan Lal, D.T.S. (O.T.R.), Seth Narayan Das Bajoria, Seth Tejram Ramnivas and Mr. K. S. Sundaram of Benares. To these friends we offer our most sincere thanks and look forward to them for encouragement in the future too. There are other friends, too, who have helped us greatly and our list of names is in no way complete. We crave the pardon of those friends if perchance their names are not here.

The co-workers of our Society in the administrative, missionary and cultural fields have also a special claim to our thanks. They have laboured day and night for the efficient working of the Society and for promoting its aims and ideals. Their co-operative spirit and selfless service have really been the pivots

on which the success of the Society has depended. We must express our high appreciation of the services rendered by the following bhikkhus: The Ven. K. Srinivasa Nayaka Maha Thera, the Ven. Bodhananda Maha Sthavira, the Ven. D. Sasanasiri Thera, the Ven. N. Somananda Thera, the Ven. Dhammakhandha Thera, the Ven. Pandit P. Pannananda, the Rev. M. Sangharatana, the Ven. N. Jinaratana, the Ven. Pandit H. Saddhatissa, the Rev. H. Dhammananda, the Rev. U. Dhammajoti, the Rev. K. Mahanama, the Rev. U. Dhammaratana, M.A., the Rev. Y. Dhammaloka, the Rev. K. Dharmarakshita, the Rev. T. Vimala-classi and the Rev. Bhikkhu Panna-

nanda. Among the lay-workers whose services have been invaluable to the Society are Dr. Nalinaksha Dutt, Treasurer of the Society, and Dr. Kalidas Nag, Editor, and Mr. S. B. Kirielle, Associate Editor, of the Maha Bodhi Journal. To all these workers as well as to our friends, well-wishers and supporters we express once again our deep indebtedness and invoke upon them the blessings of the *Triratna*.

Peace to all beings!

ARABINDA BARUA,
Actg. General Secretary.

Dated, Calcutta,
10th January, 1948.

BUDDHIST ACTIVITIES

ENGLISH BUDDHIST LECTURES AT ALLAHABAD

Francis Story, the English Buddhist writer, who is now living at Sarnath, Benares, delivered a lecture at Allahabad University on Feb. 24th. The meeting was held under the auspices of the University Sanskrit Association. Dr. P. K. Acharya, Head of the Sanskrit Department, was in the Chair.

Taking as his subject "Buddhist Symbols of Renascent India", Mr. Story dealt with the significance of the Dharma Chakra and Asoka Lion-capital in Buddhist thought, and traced the social influence of Bud-

dhism to its humanitarian Philosophy. Explaining the symbolism of the Dharma Chakra, or wheel of life, he gave a brief outline of the principal Buddhist doctrines, drawing attention to the strictly scientific nature of the Buddha's Teaching, which he declared to be unique in the history of religious thought. Though not a social movement in any sense in which we understand the term to-day, he said, the influence of Buddhism in India and elsewhere had been always towards social equality, justice and benevolence. It had been the chief civilising factor in the world's history, and

it was a matter of the deepest regret that it had long since passed away from the land of its origin. Quoting from the Dhammapada in Pali and English, the lecturer showed how the Buddha's teaching had been the inspiration of Asoka, whose pillar-edicts left on record the most exalted ideal of rulership mankind had known. He then went on to say how deeply Mahatma Gandhi had been influenced by Buddhist thought, and how consistently he had applied the Buddhist principle of Ahimsa, proving in his own life that it was no more vague theory but a practical system of living which was certain to bear fruit. By Ahimsa alone, Gandhiji had enlisted the sympathy and moral support of right-thinking people throughout the civilised world. None mourned the passing of Gandhiji more than Buddhists, who were proud of his achievements in the sphere of ethical life.

In conclusion, the lecturer pointed out that India was heir to a great heritage of spiritual teaching, of which the Dharma Chakra and the Lion-capital were worthy emblems, and that, if modern India remained true to these, the message would go forth again to the world under those

symbols, as it did in the time of Asoka. That was the sacred trust that Mahatma Gandhi had left to those who were to follow him.

Mr. Story, who is well-known to English Buddhists as a writer on philosophical subjects, stayed in Allahabad to see the Kumbha Mela, and visited the principal places of interest in the city.

BUDDHIST ACTIVITIES IN SOUTH INDIA

At a meeting held at Periamit, Madras, on Sunday the 28th December 1947, at 5-30 p.m., Bhikkhu Nilwakke Somananda delivered a lecture in Tamil.

The Bhikkhu began his lecture with a short history of Buddhism in India, and said that Buddhism was introduced to South India, by the Missionaries of Asoka, whose reign was an important landmark not only in the history of India, but also in the history of the world as well. Buddhism however disappeared from South India, about 8 centuries ago due to a variety of reasons, political, social, and spiritual. Its present revival there was due to the great and noble work of Col. Olcott and the Anagarika Dharmapala.

NOTES AND NEWS

Mahatma's death and Ash-immersion Ceremony

The cruel hand of an assassin has robbed India of her greatest leader of modern times and the world has lost one of her greatest men. The shock that the whole world has suffered through the death of Mahatma Gandhi is too great to be expressed in words. Who could have imagined that a saint among saints who bore no ill-will towards anybody would meet with a violent end? But history is pregnant with facts to prove that the noblest ones of the human race had often to incur the hatred, malice and displeasure of evil men. Lord Buddha Himself was no exception for His life too was attempted by the evil-minded Devadatta. The venerable Mahamoggallana also perished by the hand of evil. It is only when the law of Ahimsa is universally followed by mankind that this world can become a safe abode for everyone.

On 12th February, when the ashes of Mahatmaji were immersed in the various rivers of India, memorial services were conducted at all the centres of the Maha Bodhi Society. At the headquarters of the Society in Calcutta the service was attended by a large number of Buddhists as well as non-Buddhists. Bhikkhus performed the ceremony in the strict Buddhist fashion and at the end of it Sm. Hemalata Tagore gave an ad-

dress on what the world has to learn from the life and teachings of Mahatmaji. The best tribute to Mahatmaji, she said, would be for everyone to practise Ahimsa in thought, word and deed and this was also what Buddhism expected of everyone.

At the ash-immersion ceremony conducted at Barrackpore by H. E. the Governor of West Bengal, the Buddhist service was conducted by the Ven. N. Jinaratana Thera and the Rev. Bhikkhu H. Dhammananda of the Maha Bodhi Society.

Meeting at Sarnath in Memory of Mahatma Gandhi

The sad news of the assassination of Mahatma Gandhi was received by the residents of Sarnath with the profoundest sorrow and regret. Greatest indignation and horror was felt at the cowardly murder of this greatest son of modern India who not only brought freedom to this ancient land, but had strived to the last day of his life to see that the hard won independence was well consolidated and the National Government was made a real instrument of happiness and prosperity to the common people. A condolence meeting was organised at the Mulagandhaktui Vihara on the 31st January at 10 A.M. under the presidency of Ven. Ananda Kausalyayana Thera. In a short and moving speech the president paid a glowing tribute to the greatest leader of India whose

work would endure for all time to come. A resolution expressing the Society's condolence was passed and copies forwarded to the Press. Telegrams were also sent to Mr. Devadas Gandhi and the Prime Minister of India.

Revd. Y. Dhammaloka of the Delhi Vihara represented the Society at the funeral where he placed a wreath as a token of the Society's great regard and respect. He also gave a short broadcast talk on the life of Mahatma Gandhi from the Delhi station.

Members of the Maha Bodhi Society, Sarnath, also took part in the programme arranged in connection with the immersion ceremony of a portion of the ashes in the Ganges at Benares. On the 11th January. Revds. M. Sangharatana and U. Dhammajoti recited sutras for one hour at the Victoria Park where the ashes were reverently kept for public view. On the following day members of the Society participated in the mammoth procession conveying the ashes to the Ganges river while Rev. Seelachara Thera recited sutras at the time of immersion.

Annual General Meeting of the Maha Bodhi Society of India.

The 57th Annual General Meeting of the Maha Bodhi Society of India was held on 11th January, 1948, at the headquarters of the Society in Calcutta. Mr. Rajah Hewavitarne, Trustee of the Society, occupied the chair. Besides the election of new office-bearers and the presentation of the diplomas, important matters were

discussed relating to the management of the Buddhagaya temple, declaration of the Buddha-Purnima as a public holiday in India, and the opening of an Inter-Asian Cultural Institute in Calcutta and an International Buddhist University at Sarnath.

Great enthusiasm prevailed at the meeting owing to the return of Brahmachari Devapriya Valisinha, the permanent General Secretary of the Society, after an absence of six years. Speeches were delivered welcoming him and expressing to him the loyalty and support of all members in the great tasks that lie ahead.

Dharmaduta Bhikkhus

One of the primary needs of the Buddhist movement in India is a band of selfless Bhikkhus properly trained and equipped to spread the Dhamma throughout the length and breadth of this vast continent. In order to supply this long-felt want an Institute was opened in Colombo two years ago and five young monks of ability and standing were admitted as scholars. The Ven. P. Vajiranana Thera, Ph.D. (Cantab), President, Maha Bodhi Society of Ceylon, kindly undertook their training in his capacity as the Principal of the Institute. As the want of more workers in India to assist those already overworked in the field was keenly felt, after only two years' training those five bhikkhus have been sent over here and are now posted to different centres, where they are continuing their Hindi and

English studies. While offering them a very hearty welcome to the field of their activities and wishing them all success and happiness, we fervently hope that they will prove worthy of the great mission on which they have embarked. The names of the five bhikkhus are :—Revds. Pandita K. Seevali, N. Dhammananda, B. Medhankara, B. Nanawimala, and A. Dhammadhara.

Ceylon Independence Day Celebrations in Calcutta

The Ceylonese residents in Calcutta and the Maha Bodhi Society jointly celebrated the Ceylon Independence Day in Calcutta on Tuesday, the 24th February last. The premises of the Society and the area in front of it were gaily decorated for the occasion. Band parties and volunteers were provided by several organizations of the city. Cadets of the University Training Corps, Boys Scouts, Girl Guides and a company of troops were also in attendance. H. E. the Governor of West Bengal unfurled the Lion Flag of Ceylon and expressed his best wishes for the future of the new Dominion. A more detailed account of the proceedings will appear in our next issue which will be a special "Burma and Ceylon Independence Number."

Ceylon Independence Day at Sarnath

Owing to the unexpected and tragic death of Mahatma Gandhi Ceylon Independence Day celebration fixed

for the 4th February at the Society's Sarnath centre had to be curtailed and only the flag hoisting ceremony was gone through without any other marks of rejoicing. The lion flag which has been the flag of the people of Ceylon for over 2500 years, was hoisted by Mr. Devapriya Valisinha, the General Secretary of the Maha Bodhi Society, in the presence of the residents and about thirty pilgrims from Ceylon who had luckily arrived at the place in time to participate in the function.

Ceylon Independence Day at New Delhi

At the request of Mr. M. W. H. de Silva, K.C., High Commissioner for Ceylon in India, the Maha Bodhi Society deputed Revds. M. Sangharatana, N. Dhammaratana, Pandita K. Seevali, M. Medhankara, N. Dhamananda and Y. Dhammaloka to participate in the official Ceylon Independence Day celebrations in New Delhi on the 14th February.

Lord and Lady Mountbatten Visit Mulagandhakuti Vihara

During their visit to Benaras on Feb. 20th., His Excellency the Governor General of India and Lady Mountbatten inspected the historical ruins of Sarnath. Their Excellencies arrived at the Malagandhakuti Vihara at 11-30, and were welcomed there by the Joint Secretary of the Maha Bodhi Society, Bhikkhu M. Sangharatana, Bhikkhu Dhammajoti, Mr. Francis Story, and several Bur-

mese and Sinhalese monks. Boys of the Maha Bodhi Society High School lined the approach to the temple, which was decorated with flags of the Buddhist countries. After presenting flowers at the shrine, Their Excellencies received the blessings of the monks, who recited Paritta, and were afterwards conducted over the temple by Mr. F. Story, who explained the meaning of the wall frescoes depicting incidents from the life of Lord Buddha.

Lord and Lady Mountbatten then visited the Chinese Temple, where they were received by the monks, and afterwards toured the ancient monastery ruins and the Museum. Mr. Story, who was also acting as representative of the Buddhist Society of London, gave a brief summary of the history and significance of Holy Isipatana from the time of the Buddha's first Sermon to the period of Asoka and the subsequent decay of Buddhism in the land of its origin. They were deeply impressed by the sculptural skill shown in the elaborate carvings of the ruins, and particularly by the fine finish and excellent preservation of the Lion capital. Lady Mountbatten, who confessed that archaeology was an absorbing interest to her, remarked on the curious similarity between archaic Indian sculpture and some of that found in the Aztec and Toltec remains of South America. In support of what she said, Mr. Story drew her attention to the large bas-relief of Siva excavated from one of the later Viharas, in which the resemblance in design and execution is very marked.

Their Excellencies expressed regret that they were not able to spend more time studying the remains of Buddhist civilisation in Sarnath, and complimented the Maha Bodhi Society on its work in erecting a temple on the historic spot, and in preserving the character of Sarnath in accordance with its Buddhist traditions.

Donations to Maha Bodhi High School, Sarnath, Benares

Following donations have been received towards the Maha Bodhi High School building fund: Seth Tejram Ram Niwas, Ashapur, Benares, Rs. 1000/- S. Bindesari Prasad, Chirai-gaon, Benares. Rs. 501/-.

The Maha Bodhi High School building which is under construction is greatly in need of funds and the above donations are, therefore, most welcome at this juncture.

Ven. Jinaratana Thera's Visit to Burma.

The Ven. N. Jinaratana Thera, Secretary and Chief Monk in Charge of the Society in Calcutta, paid a visit to Burma in company with S. Meher Chand Dhiman, a life Member of the Society, at the special invitation of the Burma Government to take part in the Independence Celebrations of that country on 4th January last. The venerable Thera received a cordial reception from the President and Ministers of Burma and his presence at the celebrations was greatly appreciated by all. A special *dana* and *atthaparikkhara*

were given to him by His Excellency the president who promised to become a member of the Maha Bodhi Society and support its activities.

The Venerable Jinaratana Thera and Mr. Dhiman also visited the Jubilee Hall in Rangoon to see the embalmed bodies of U Aung San and other assassinated Burmese leaders.

New Life Member

We are very happy to announce that Srijit Jayantilal K. Parekh has been admitted as a Life Member of the Maha Bodhi Society of India. S. J. Parekh is a prominent member of the Gujarati business community of Calcutta and is the proprietor of the well-known firm of *Famous Furnishers* in Chittaranjan Avenue, Calcutta. We thank S. J. Parekh for his interest in our Society's activities and wish him long life and prosperity by the blessings of the *Triratna*.

Reception to the Hon. Mr. Bandaranaike

A reception was given to the Hon. Mr. S. W. R. D. Bandaranaike, Minister for Health and Local Administration, Dominion of Ceylon, by the Maha Bodhi Society at its headquarters in Calcutta on 7th January last. The hall was packed to its full. Prof. Benoy Kumar Sarkar presided and introduced the distinguished guest to the audience. Mr. Bandaranaike gave an eloquent and interesting address on the political future of South-East Asia.

H. E. the Governor of West Bengal visits Sri Dharmarajika Vihara

H. E. Sri C. Rajagopalachari, Governor of West Bengal, paid a visit to the Sri Dharmarajika Vihara in Calcutta on 24th February last. He was received by the Bhikkhu in charge, the Ven. N. Jinaratana Thera, and the members of the Maha Bodhi Society, who showed him round the temple. His Excellency offered flowers at the shrine and the Bhikkhus chanted a benediction.

Completion of Building Construction work at the Headquarters

The China Block and the third storey of the Mary Foster Building in Calcutta are now complete, and they are ready for the use of pilgrims and visitors. But the Society has yet to pay a sum of Rs. 10,000/- to the building contractor. We trust that our generous friends will come to our aid at this difficult moment. We also require a further sum of Rs. 3,000/- for supplying furniture to the newly constructed rooms. Donations for both these purposes will be gratefully received by the General Secretary, Maha Bodhi Society, 4-A, Bankim Chatterjee Street, Calcutta.

Mr. Raja Hewavitarane

Mr. Rajah Hewavitarane, Trustee of the Maha Bodhi Society of India, paid a visit to this country in January in order to attend the foundation laying ceremony of the new Sanchi Vihara as well as to acquaint the

Bihar Government of the claims of the Buddhists in respect of the Buddhagaya temple. The Premier of Bihar expressed his sympathy with the claims of the Buddhists and promised to introduce legislation by which the full control of the temple would be entrusted to a Managing Committee.

Mr. Hewavitarne also presided over the Annual General Meeting of the Maha Bodhi Society of India which was held at the headquarters on 11th January.

His Holiness Karma Pa and other Buddhist Pilgrims

Buddhist pilgrim season to the sacred places in India is in full swing at present. Four parties from Ceylon in the safe care of Mr. H. P. Karunaratna, the indefatigable guide and philosopher of the pilgrims from Ceylon, have arrived and left. Owing to lack of sufficient Railway accommodation, these parties had to be restricted to thirty persons each but we hope from next year it would be possible to increase the numbers.

Tibetan pilgrims, as usual, are pouring in and one of the most notable and distinguished visitors from Tibet was His Holiness Karma Pa, the 16th avatar Lama of Tibet. In all there are only about one hundred and fifty avatar Lamas, and the sixteenth should therefore rank very high indeed. His Holiness, whose accompanying entourage numbered nearly fifty, remained at Holy Isipatana for two days, where religious

ceremonies in accordance with Tibetan customs were solemnly performed. His Holiness was also good enough to visit the Maha Bodhi Vidyalaya and the Primary School where he was given an enthusiastic welcome.

It is to be regretted that the number of Burmese pilgrims has decreased very considerably. This is, of course, to be expected since that once smiling country has yet to recover from the stunning blow it had received during the second World War which devastated and ruined almost every town and village. With the attainment of independence, we have no doubt that prosperity and happiness will return to Burma and pilgrims will begin to come in ever increasing numbers.

Mulagandhakuti Vihara Gateway

The work of the Mulagandhakuti Vihara Gateway, for the construction of which Mrs. Simon Hewavitarne of Colombo, has given the handsome donation of Rs. 10,000, is progressing satisfactorily. It is expected that it would be completed within another month's time when we hope to have it declared open formally. The Gateway which will add to the beauty of the place was the only item of work connected with the Vihara which had remained incomplete and we cannot be sufficiently thankful to Mrs. Hewavitarne for her magnificent donation which has enabled the Society to give this finishing touch to the noble edifice.

Our General Secretary's Return.

It is a matter of great joy to us all that Brahmachari Devapriya Valisinha, General Secretary of the Maha Bodhi Society, has returned to India after an absence of six years. With the further expansion of the

Society's activities his presence in India is of much importance at the present moment. Mr. Valisinha can rest assured that he will have the whole hearted co-operation of all members and workers of the Society in the onerous duties that he will have to shoulder from now onwards.

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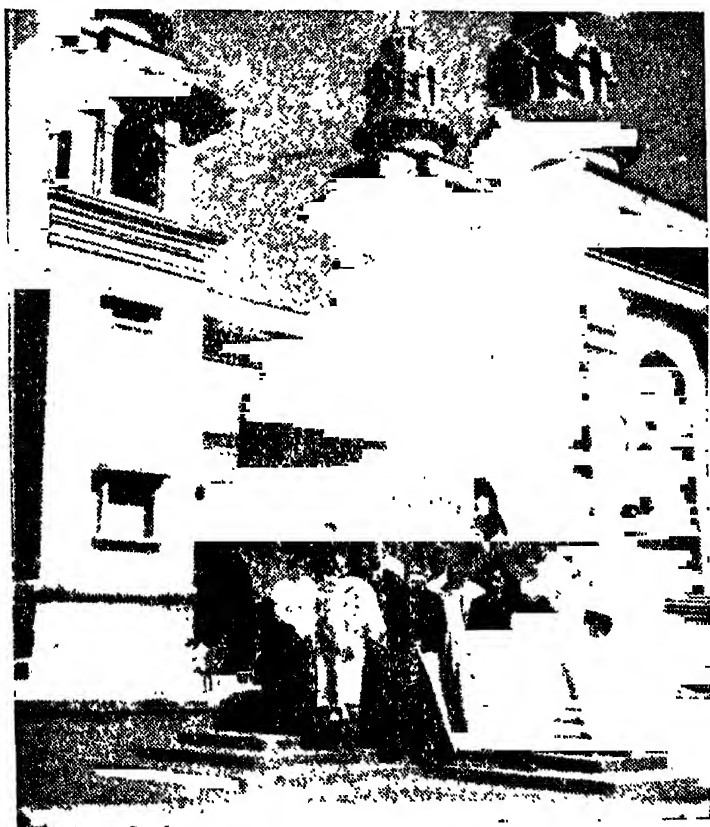
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THE MAHA-BODHI



HON. THAKIN NU AND HON. U TIN TUT
at Mulagandhakuti Vihara, Sarnath, on
their return from London after the
promise of Independence of Burma.



CEYLON INDEPENDENCE DAY CELEBRATIONS AT NEW DELHI.



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 56.] B. E. 2491

APRIL

C. E. 1948 [No. 4

"LORD BUDDHA THE PEACEFUL"

*"O thou Peaceful, thou Free and eternally Pure
May thou purge the earth of all impurities, thou Compassionate One
The heart of the universe consumed with the fire of Suffering
is sobbing aloud,
It is disconsolate, depressed and diseased with the poison of
material lust,
Country after country is showing off the impure blood marks
with insolent pride,
Bring, in thy compassionate hands, the trumpet of universal
Well-being,
Thy holy music and thy rhythm of Beauty and Harmony,
O thou Peaceful, thou Free and eternally Pure,
May thou purge the earth of all impurities,
thou Compassionate One."*

—Tagore

BURMA AND INDIA

DR. KALIDAS NAG

On the eve of the Independence of Burma we, members of the Maha Bodhi Society, had the privilege of welcoming Premier Thakin Nu, the worthy successor of Burma's martyred leader Aung San. We had the pleasure of reminding Premier Thakin Nu and his Foreign Minister U Tin Tut, both visiting our Calcutta headquarters, that Free Burma should think now of collaborating closely with Free India so as to help one another in the path of economic, social and cultural advancement. In that connection I suggested that the Government of Free Burma should mark this era of Independence by sponsoring the publication of a well-documented volume on "India and Burma: a Bimillennial survey". My late lamented colleague Prof. Beni Madhav Barua drew our attention to the fact that the earliest historical contact of India with Burma was in the 3rd century B.C., when Indian missionaries Sona and Uttara were sent by Asoka, that enlightened Universal Monarch who sought to "build a family of nations on the principles of love, amity, concord, fellowfeeling, mutual goodwill and understanding as inculcated by Buddha Sakya-muni".

Our venerable Founder Rev. Devamitta Dhammapala ever looked towards Burma for support in the noble cause of revival of Buddhism

in the land of its birth. He visited the sacred shrine of Budha Gaya in the last decade of the 19th century ; and in his memorable struggle for establishing the claims of the Buddhists on the temple of Budha Gaya, Dhammapala was throughout strongly supported by his Burmese friends. We hope that justice to that cause will now be done by the authorities of Free India declaring promptly that the Buddha Gaya temple would be made over to the management of the Buddhists of India, Burma, Ceylon, Siam and other nations of Asia.

While preparing for the Golden Jubilee (1891-1941) of the Maha Bodhi Society I worked with my friend Devapriya Walisingha in planning the foundation of the first International Buddhist University in India. The ravages of the Second World War upset our calculations ; but we revived the plan as soon as peace was concluded and we were enthusiastically supported in that planning by Premier Thakin Nu. Knowing as we do, that Burma was the worst sufferer of the countries of South—East Asia, in the last war, we dared not expect much material help from our friends of Burma in the immediate future. But we were agreeably surprized to find both Premier Thakin Nu and his worthy colleague U Tin Tut offering their unstinted support to our idea of

starting the International Buddhist University. The Maha Bodhi Society, therefore, have submitted a detailed plan to the Central Government of India and we hope that favourable decisions will be taken, at the top level, after due consultation between the Governments of Free India, Free Burma and Free Ceylon all equally interested in reviving in India the grand traditions of the first international university of Asia, the Nalanda University, which attracted and educated thousands of scholars from all over Asia.

We postpone for the present, the consideration of what Free Ceylon may do in this work. Now we confine our attention to the Burma Faculty of that International Buddhist University which must co-operate with the venerable Burmese Buddhist Sangha and our Burmese colleagues who are running the Burma Research Society, the University of Rangoon and other Burmese religious and cultural organizations.

Privileged to serve as the General Secretary of the Royal Asiatic Society of Bengal during the war (1942-1946), I came into touch with many learned Burmese officers and scholars who helped me in arranging and cataloguing the rare Burmese and Arakanese manuscripts which came into our Society's collection. Some of these manuscripts may have come as the result of *Syme's Embassy to the Kingdom of Ava* in the last decade of the 18th century. Nearly a century after, we find Mabel H. Bode publishing (1897) in the Pali Text Society, London, the *Sasana Vansa* which was fol-

lowed by Bode's "Pali Literature in Burma" (1909). In between appeared a series of publications by learned foreign residents in Burma like Phayre, Bigandet, Cordier, Duroiselle and others. Most of the manuscript records and the epigraphic, numismatic and archaeological materials have been published, in course of the last half a century, by the Pali Text Society of London, the Archaeological Survey of India, Epigraphia Burmanica and other learned societies, through their reports and bulletins.

Thus materials were accumulating rapidly but neither any Indian nor the newly established Rangoon University could devote special funds and personnel to the critical analysis and popular presentation of this huge mass of historical documents.

It is a matter of congratulation to the alumni of the University of Calcutta that a distinguished member of its Faculty, Dr. Nihar Ranjan Ray, undertook the laudable task of reconstructing the history of Burmese Art and Culture. In 1932 he published his "Brahmanical Gods in Burma" and in 1936, "Sanskrit Buddhism in Burma." He has completed another study on the early Indo-Burmese Relations in Art and Culture tracing the history of Indo-Burmese Art and Religion (to be published soon). Dr. Ray has recently given us an exhaustive survey of Indo-Burmese historical and cultural relations, from the earliest times to the British Conquest, entitled as "*Theravada Buddhism in Burma*."*

* Published by the Calcutta University (1947), pp. xv+306. Price Rs. 7/8.

indispensable to all students of Indo-Burmese History.

Thanks to such publications, we can now follow easily the main trends of Burmese history and civilizations which appeared, even a few years ago, too involved and disconnected. I conclude my homage to Free Burma by presenting to our readers a condensed statement on Indo-Burmese historical relations which I offered to the *Burma Sourenir* published (January 4, 1948) by the Ministry of Information and Broadcasting, Government of India :

The people of India and Burma have been collaborating for over two thousand years and legends point to the contact of Burma with the India of Sakyamuni Buddha (500 B.C.) and Emperor Asoka (250 B.C.). Burma was known as the "Golden Land" or *Suvarna Bhumi* to our Indian writers as well as to the Greek geographer Ptolemy (150 A.D.). Chinese texts, of 3rd. Century A.D., refer to the prevalence of Buddhism in Lin-Yang (? Prome) and a series of Pali inscriptions prove the growth of Buddhism in Prome (400-800 A.D.), capital of the Pyus.

Simultaneously with the Buddhists there came to Burma Hindu merchants and priests with Brahmanical gods ; so that we find Hindu Kingdoms growing up in Arakan, Tagaung, Thaton and Pegu. The Mons or Talaings of Pegu destroyed the Hinduised Pyu Kingdom of Prome (Sri Kshetra) and built up the Mon Kingdom of Pegu and Thaton (1000-1057). Buddhism often clashed with Brahmanism or Mahayana

Tantrikism which penetrated North Burma from Bengal and Tibet via Assam and Manipur.

Thaton was conquered by the Great Burmese King Anawartha (1058) who founded Pagan, the centre of Burmese power and culture till the fall of the dynasty in 1289 with the invasion of Kublai Khan. For two centuries (1058-1287) Burma contributed to the history of Theravada Buddhism and to the art of Eastern Asia embracing Architecture, Sculpture and Painting. The entire repository of 547 Jataka stories was represented on glazed plaques and in superb paintings which adorned the famous Ananda Temple and other pagodas of Pagan, decorated by the conquered Talaing artists. In wood carving, gold and lacquerwork, in the working of precious stones, gems and terracotta also, the Burmese artists showed rare genius and influenced the arts and crafts of the neighbouring Thai or Siamese people.

The 14th and 15th centuries may be characterized as the age of Great Reformation, culminating in the triumph of Ceylonese Theravada Buddhism in Burma under King Dhammaceti (1472). As in Cambodia and Siam, the Burmese monks extolled the Vinaya (monastic rules) and the Abhidharma (philosophy) ; but from the manuscripts discovered, we find, that the monks were also interested in Historical Chronicles, Tales, Polity, Medicine and even in Military Sciences. (N. Roy. *Theravada Buddhism* pp. 169-216).

With the fall of Pagan, Burma entered the stormy epoch (16-17 cen-

turies), when the Central Government was disrupted by separatist movements. The Church alone struggled nobly to maintain spiritual unity in that age of political disintegration. The monks continued their scholastic studies in Pali, translating also in Burmese many important works, so that the vernacular literature of Burma developed vigorously.

In the 18th century, while Burma was divided into two opposing theological camps, the East India Company sent the British Commercial Mission in the reign of King Bodawpaya (1782-1819) ; and a Frenchman significantly reported on the "the Kingdom of Ava and Pegu and the means of joining them to the British dominions in India". The British annexed Lower Burma in 1824-26 ; but the last great Burmese King Mindon Min (1852-77) nobly struggled to rule like King Asoka and caused the Burmese scriptures to be engraved on 729 marble slabs. Mandalay, the last seat of Burmese independence, was annexed by the Bri-

tish in 1886 ; and the infant Indian National Congress first openly protested against that unjust annexation.

For half a century Modern Burma was linked with India and both Burmese and Indian leaders and patriots were benefitted by their mutual contact. Some of our patriots like the great Bal Gangadhar Tilak, Lala Lajpat Rai and Netaji Subhas Chandra Bose were kept prisoners in Burma for years. Thus the freedom movement of India and Burma should be studied on parallel lines by modern historians. We hope that Free Burma will re-organise her national universities, developing special departments of History and Economics of South East-Asia in Rangoon. Independent Burma should also start a University of Art and Culture at some suitable site where Indian, Burmese, Chinese and Indonesian scholars may collaborate with a view to rewriting the history of Greater India and of the Far East.

RISE AND FALL OF THE BURMESE EMPIRE

ANIL CHANDRA BANERJEE, M.A.,

P.R.S., Ph.D., Calcutta University.

Geographically, Burma is not a part of India, but culturally and politically, these two neighbouring countries have ever stood very close to each other. Burma became a part of British India in the nineteenth century. Her administrative connection with British India was severed on April 1, 1937. To-day—January 4, 1948—she is free—and undivided. After a comparatively brief spell of foreign rule the Burmese people have come back to their heritage.

The Burmese, a people of Mongoloid origin, probably began their migration into Burma from the north-east in the ninth century. They absorbed the original inhabitants of the country, the Pyu, whose political centre was the town of Hmawza, near modern Prome. The Burmese gradually established a powerful kingdom with the city of Pagan as its capital. A-naw-ra-hta (1044-77 A.D.), the first great King of Burma conquered Lower Burma and imposed his suzerainty on the Shan States in the east and Arakan in the west. The Burmese thus came into contact with the sea, and, through it, with the outside world. The Kingdom of Pagan fell in the thirteenth century as a result of Tartar invasions. The invasions of the Shans had already begun. Until the sixteenth century Burma remained parcelled out among a number of

minor Shan chieftains, who regularly sent tribute to the Tartar Emperors of China. Burmese power was restored, and political unity of the country re-established, in the sixteenth century. During the first of the eighteenth century the Burmese Government became so weak that the Siamese and the Manipuris raided different parts of Burma. The Talaiings completed the subjugation of Lower Burma and even burnt the Burmese capital—Ava—in 1752.

A-LAUNG-PA-YA (1752-60)

At this crisis the Burmese found a saviour in an obscure village headman named A-laung-pa-ya, who, however, claimed descent from the ancient Royal house of Pagan. His bold leadership attracted many adventurers. His victories were swift and decisive. He occupied Ava in 1753 and Prome in 1755. In May, 1755, he occupied the village where stood the great Shwe Dagon Pagoda and gave it a new name—Yankon (*yan*, victory; *kon*, accomplished), later corrupted into Rangoon. The great modern city was then little more than a collection of monasteries and huts near the famous Pagoda. Syriam and Pegu fell within the next two years. A-laung-pa-ya invaded Manipur and occupied Imphal. Attempts were also made for the conquest of Siam ;

but for his premature death the resistance of the Siamese might have been less successful.

The reign of A-laung-pa-ya really marks a new era in the history of Burma. He occupied the throne for about seven years, but within this brief period he succeeded in establishing a dynasty which was to last a hundred and thirty years and more. His strong arms imposed unity and almost obliterated the old tradition of anarchy. He crushed the Talaings of Lower Burma so ruthlessly that they never again became a serious political problem to the rulers of Burma. The Manipuris and the Siamese were taught lessons which they were not likely to forget easily. Under him Burma became strong, self-confident, ambitious. Unfortunately, expansion rather than consolidation became the key-note of Burmese history under his less able successors; they recklessly slipped into a career of conquest which led to disasters.

BO-DAW-PA-YA (1782-1819)

Like the Timurid dynasty of Delhi the A-laung-pa-ya dynasty of Burma had no recognised law of succession. It was a fundamental weakness which not unoften threatened to shatter the Monarchy. Disputed successions became a normal feature of political life in Burma, and the successful claimant could only consolidate his authority by killing all actual and potential rivals.

After A-laung-pa-ya's death we have three short reigns covering a period of 22 years. Then the throne was occupied by his youngest son,

Bo-daw-pa-ya, who had a long and successful reign of about 37 years. Under this tyrant—cruel, strong and ambitious—the Burmese Empire reached the zenith of its extent and power. An Italian missionary, who lived in Burma during the greater part of his reign, observed, "His very countenance is the very index of a mind, ferocious and inhuman in the highest degree . . . during his reign more victims have fallen by the hand of the executioner than by the sword of the common enemy."

Bo-daw-pa-ya was a natural product of the Burmese system of government. "I suppose", says the Italian missionary, "that there is not in the whole world a monarch so despotic as the Burmese Emperor. He is considered by himself and others, the absolute lord of the lives, properties and personal services of his subjects; he exalts and depresses, confers and takes away honour and rank; and, without any process of law, can put to death, not only criminals guilty of capital offences, but any individual who happens to incur his displeasure. It is here a perilous thing for a person to become distinguished for wealth and possessions; for the day may easily come when he will be charged with some supposed crime, and so put to death, in order that his property may be confiscated." Under such circumstances the ruler was naturally corrupted and debased by the absolute power which he exercised almost without any external restraint. Nothing but the King's voluntary respect for Buddhist rules and precepts, and the fear of insurrection in addi-

tion to the difficulty of enforcing the King's will in all parts of the kingdom, kept excesses within tolerable limits.

It was during Bo-daw-pa-ya's reign that the Burmese conquered Arakan, Manipur and the Brahmaputra valley, but he was not a great leader of men like A-laung-pa-ya. He failed in his attempt to conquer Siam and made a cowardly retreat to ensure his personal safety. The unexampled military triumphs won by the Burmese under his banner were really the outward expression of the national enthusiasm which the great founder of the dynasty had kindled within his brief reign. "The exploits of A-laung-pa-ya were no mere flash in the pan but were broad-based on the energy of the race as a whole."

ARAKAN

Arakan is separated from the Chittagong district by the river Naf and from Burma proper by the Arakan Yoma Hills. For many centuries Arakan had been an independent kingdom, and its cultural relations with Bengal had been very intimate. Chittagong was under the rule of the Kings of Arakan from 1459 to 1666. The Arakanese were known in Bengal as *Mags*. During the sixteenth and seventeenth centuries the *Mags*, frequently aided by Portuguese adventurers, plundered and devastated large areas in southern and eastern Bengal. Even during the administration of Warren Hastings (1772-85) the East India Company had to take defensive measures for the protection

of Bengal against *Mag* raiders and pirates.

With Burma the political relations of Arakan had been spasmodic. The rulers of Pagan (1044—1244) established their suzerainty over Arakan, but during the period 1430—1784 there was not 'even the pretence of Burmese overlordship'.

Towards the close of the seventeenth century Arakan fell a prey to political turmoil and anarchy, and some Arakanese adventurers began to count upon Burmese interference to serve their own interests. In 1784 a deputation of Arakanese nobles waited on King Bo-daw-pa-ya at Ava (capital of Burma) and requested him to dethrone Thamada, a low born adventurer who had seized the throne of Arakan. The ambitious Burmese king responded to their prayer, and Arakan sank into the gloom of Burmese tyranny.

The conquest of Arakan was easy and swift. In February, 1785, the victorious Burmese army returned to Ava, with 20,000 prisoners, including Thamada and some members of his family. The Arakanese soon realised their mistake; their Burmese liberators proved to be cruel tyrants. A British military officer wrote in 1794, "That the Burmans have been guilty of shocking cruelty and oppression to the conquered, I have not . . . the smallest doubt . . . thousands of men, women and children have been slaughtered in cold blood. . . ." Arakan was constituted a province of the Burmese Empire and placed under a Burmese Governor who resided at Mrohaung.

MAG REFUGEES IN BENGAL

Bo-daw-pa-ya adopted vigorous measures to crush the spirit of the *Mags*, but mere brute force could not maintain order in a country groaning under tyranny. Rebellions and reprisals constituted a vicious circle, and Arakan knew no peace for two generations.

Owing to geographical contiguity Bengal was affected by the troubles in Arakan. Many *Mags* crossed the small river Naf and took refuge in the Company's territory in the Chittagong district. They were accepted as British subjects, and some of them were provided with waste land for cultivation. The Burmese naturally resented the emigration of their subjects and sometimes violated the British frontier in pursuit of the refugees. In 1794 a Burmese army crossed the Naf and demanded the surrender of some *Mag sardars* who were accused of organising a rebellion in Arakan. The Burmese did not understand the significance of crossing, without permission, the boundary of a friendly State. The British authorities, however, took a serious view of the situation. Troops were sent to the Chittagong frontier with instructions to repel the invaders. After protracted negotiations the Governor-General, Sir John Shore, surrendered some *Mag sardars* on the ground that *prima facie* evidence of their guilt was available. Speaking of the surrendered fugitives Sir Arthur Phayre remarks, "Their only crime was, that they had led their fellow-countrymen in resistance

to the Burmese conqueror, and in their wild warfare had probably been as unscrupulous as their oppressors of the lives of their foes. The surrender of these patriots must be condemned as an act unworthy of a civilised power, having an armed force at command."

The 'temporizing policy' of Sir John Shore did not solve the frontier problem. Refugees from Arakan continued to pour in, and the Chittagong district remained for many years under the shadow of Burmese incursions. Between the years 1797 and 1800 about 40,000 persons emigrated from Arakan into Chittagong. The British Government had to adopt comprehensive measures for their relief and rehabilitation. Captain Cox was the first officer appointed to supervise the settlement of the *Mags*. The small town of Cox's Bazar commemorates his name. As the Burmese made preparations to enter British territory, Lord Wellesley tried to arrive at a compromise with the Burmese Government, but neither he, nor his successor, Lord Minto, succeeded in persuading the Court of Ava to accept a satisfactory solution of the problem.

In 1811 a *Mag* refugee named Nga Chin Pyan, who is called Kingbering in contemporary British records, invaded Arakan. As his base of operations lay within British territory, the Burmese Government accused the British authorities of instigating this rebellion. Kingbering complicated the situation by posing as a nominee of the British Government. He succeeded in bringing

nearly the whole of Arakan temporarily under his authority. It seems that the *Mags*, exasperated by 25 years of Burmese tyranny, voluntarily submitted to him. Disowned by the British Government and pursued by the Burmese, he fled to British territory and continued to lead raids into Arakan. He died in 1815. Some of his relatives and followers created disturbances on the Chittagong frontier for several years.

BURMESE CONQUEST OF ASSAM

Towards the beginning of the nineteenth century modern Assam was divided into several States. The Brahmaputra valley was an independent principality under the Ahom Kings. The districts of Goalpara and Sylhet were included in the British province of Bengal. Cachar, Jaintia and Manipur were independent principalities under indigenous rulers. In 1812 the Burmese established their suzerainty over Manipur; about ten years later the Raja was driven away, and Manipur became a part of the Burmese Empire. Attempts to conquer Cachar and Jaintia were, however, resisted by the British Government.

The decline of the Ahom Kingdom began towards the close of the eighteenth century. The rulers were weak but cruel; the ministers and officials were incompetent and corrupt. The administrative and military organisations were on the verge of dissolution. Religious intolerance led to persecution and bloodshed. During the troubled reign of Gaurinath Singh (1780-94) a detachment

of troops sent by the British Government upheld the King's authority. The withdrawal of the British force made confusion worse confounded; but the British Government was then determined not to interfere in the internal affairs of its independent neighbours. Gaurinath Singh's successors were mere puppets in the hands of a powerful minister named Purnananda. A rival of this minister invited King Bo-daw-pa-ya to occupy the Ahom kingdom. A Burmese army invaded the Brahmaputra valley in 1817; two years later arrangements were made for permanent occupation. Terrible atrocities were committed on the helpless Assamese people.

BA-GYI-DAW (1819-37)

After the conquest of the Ahom kingdom King Bo-daw-pa-ya departed from this world, leaving his exalted throne to his grandson Ba-gyi-daw. An American missionary who knew the latter well describes him as follows: "His manners are graceful, and, in public, dignified. In private, he is affable and playful to boyishness. His disposition was obliging and liberal, and he is anxious to see every one around him happy. His mind is indolent, and he is incapable of any continued application." He was 'devoted to infatuation' to his principal Queen, who was raised to the throne from the humble condition of a gaoler's daughter. This haughty, avaricious, vindictive and intriguing woman really ruled the Empire through her equally vicious brother.

The policy of the indolent King was determined by the intrigues of his Queen, the audacity of his court and the blind optimism of his subjects. Roused by a series of unprecedented successes, the national spirit was driving hard to the goal of war. Maha Bandula, the conqueror of the Ahom kingdom, declared that he could conquer Bengal with an army composed of *Kulas* (i.e., foreigners) and that not a single Burmese soldier would be required.

FIRST BURMESE WAR (1824-26)

Towards the close of Bo-daw-pa-ya's reign the Burmese carried on secret negotiations with the Marathas and the Sikhs, repeated their old demand for the surrender of all *Mag* refugees, conquered Manipur and the Brahmaputra valley, and asked the British Governor-General in insolent language to surrender 'the countries of Chittagong, Dacca, Murshidabad and Cossimbazar'. It is difficult to say whether the Burmese really wanted to provoke hostilities. Some writers believe that the outbreak of war was prevented only by the defeat of the Marathas in 1817-18, the victory of the Siamese against the Burmese and the death of Bo-daw-pa-ya in 1819.

Lord Amherst became Governor-General of Bengal in 1823, and almost from the moment of his assumption of office the contingency of war with Burma occupied his thoughts. The Burmese renewed their aggressive on the Chittagong frontier. They seized and carried off the elephant-hunters in the Company's employ.

They forcibly occupied the small island of Shahpuri which lay within British territory. Some British officers sent to negotiate about this matter were seized and confined. In Assam, the Burmese tried to occupy Cachar and Jaintia, the rulers of which had already concluded treaties of subordinate alliance with the East India Company. In the Brahmaputra valley the Burmese plundered some villages within British territory. All along the frontier, from Goalpara, in the north to Chittagong in the south, the Burmese concentrated troops and built stockades at strategic points. In January-February, 1824, there were several clashes between Burmese and British troops in the Sylhet-Cachar area. War was formally declared on March 5, 1824.

The war continued for two years (March, 1824—February, 1826) and was concluded by the treaty of Yandabo (February 24, 1826). The King of Burma ceded to the East India Company the provinces of Arakan and Tenasserim, renounced all claims upon the Ahom kingdom, Manipur, Cachar and Jaintia, and promised to pay the sum of one crore of rupees as war indemnity. Thus the successor of Bo-daw-pa-ya lost a large slice of his inheritance, and the Burmese Empire shrank to Burma proper.

After the war Arakan was governed by a Commissioner who was under the direct control of the Governor-General. But the national aspirations of the Arakanese people had survived four decades of Burmese rule. After the treaty of Yandabo

they fondly believed that the British Government would retire and accept a yearly tribute in lieu of full occupation. Their disappointment was aggravated by heavy taxation. Within two years of the expulsion of the Burmese the establishment of an Arakanese Monarchy became the programme of an active party. In 1836 an open rebellion broke out, and gradually resolved itself into a series of dacoities.

The treaty of Yandabo provided for the exchange of envoys between British India and Burma. In September, 1826, John Crawfurd was deputed an envoy to the court of Burma. In November, 1826, he concluded a commercial treaty with the Burmese Government. The reception of envoys was, however, a measure repulsive to the Burmese. Crawfurd found his position so uncomfortable that he left Burma in December, 1826.

BRITISH RESIDENCY (1830-40)

For the next three years no British Resident was sent to Burma. In 1830 Lord William Bentinck felt it necessary to remain 'well-informed of the real view and state of parties at the capital of Ava'. Accordingly Major Henry Burney was sent to Burma as Resident. He was welcomed by the Burmese Government, and on the whole treated with respect. He acted as British Resident in Burma for eight years (April, 1830—March, 1838). In 1837, Ava passed through a political revolution: King Bagyidaw was overthrown by his brother Tharrawaddy. Burney maintained

an attitude of correct neutrality; but he soon found it difficult to transact business with the new King.

Tharrawaddy was, to quote Burney's words, 'extremely uncertain and fickle: one hour, good humoured, affable, and attentive, the next, harsh, peremptory and inconsiderate. . . . He is further subject to fits of ungovernable passion, particularly when heated with liquor, at which he regarded as humiliating. He refused to send an embassy to the Governor-General. He said, "I will not send an embassy to Bengal; if I send one it shall be to the King of England. I know nothing of the *Goombhance* (i.e., Company, or Company's Governor-General) and will not acknowledge him. He is an officer who receives pay and is not a King. Let him correspond with his equal, the Governor of Rangoon. I will receive no communication from him or in his name." On several occasions he made war-like preparations, and Burney reported to Calcutta that "the present King has determined to declare war against us for the purpose of recovering the territories ceded by the treaty of Yandabo and restoring the Empire of Ava to its former extent of power and dominion."

Burney's successors in the Residency were deliberately humiliated by the Burmese Government in the hope that in sheer disgust that Residency might be withdrawn. In January, 1840, the British Resident left Rangoon. Thus closed the first chapter in the history of the British Residency in Burma. It is uncertain

whether Tharrawaddy ever seriously thought of fighting against the British. The A-laung-pa-ya dynasty reconciled itself to the loss of territory, but it steadily refused to accept the establishment of a British Residency in Burmese territory and to grant ungrudgingly the commercial concessions claimed by the British merchants.

SECOND BURMESE WAR (1852)

It was in the reign of Tarrawaddy's son and successor, Pagan, that the second war between British India and Burma took place.

The treaties of 1826 granted certain commercial rights to British subjects trading in Burma. In 1851 some British merchants complained to the British Government about the violation of their treaty rights by the officers of the Burmese King. No serious attempt seems to have been made by the British authorities to determine the accuracy of those allegations, but the Governor-General, Lord Dalhousie, sent a naval officer, Commodore Lambert, to Rangoon for demanding reparation from the Burmese Government. The Commodore was provided with several British men-of-war, which were obviously intended to create terror. After the Commodore's arrival at Rangoon the Burmese officers acted indiscreetly. The Commodore blockaded the port and seized a ship belonging to the Burmese King. On February 18, 1852, the Governor-General demanded from the King apology for the insult offered by some Burmese officers at Rangoon to some

British officers, dismissal of the Governor of Rangoon, payment of ten *lakhs* of rupees, and reception of a British Resident in conformity with the treaty of Yandabo. The letter concluded with a threat: "... if—untaught by former experience; forgetful of the irresistible power of the British arms in India; and heedless of the many additional proofs that have been given of its might, in the successful fall of the powerful sovereigns of Bhurtpore, of Scinde, of the Sikhs, and of many other Princes, since last the Burman rulers vainly attempted to resist the British troops in war—the King of Ava shall unwisely refuse the just and lenient conditions which are now set before him the British Government will have no alternative but immediate war."

This was certainly too strong a letter to be addressed to an independent ruler. When the correspondence was sent to England, the President of the Board of Control referred to this letter as couched in too severe terms. But Lord Dalhousie was determined to maintain British prestige in the East. He wrote, "Holding to the wisdom of Lord Wellesley's maxim, that an insult offered to the British flag at the mouth of the Ganges should be resented as promptly and as fully as an insult offered at the mouth of the Thames I should, under any circumstances, have regarded it as sound policy to exact reparation for wrong done to British subjects from any native State."

War began in April, 1852, and came to an end by December, 1852.

The province of Pegu was conquered, and annexed by Proclamation on December 20, 1852. It was expected that this rich province would yield from 20 to 25 *lakhs* per annum. It contained valuable forests of teak. Moreover, the annexation of Rangoon would strengthen British naval power in the Bay of Bengal and the Indian Ocean. King Pagan, however, refused to recognise the annexation of Pegu and even to sign a treaty of peace.

MINDON (1853-78)

The loss of Pegu almost synchronised with an internal revolution. Pagan's half-brother, Mindon, a son of Tharrawaddy by an inferior wife, had throughout opposed the war. His pleasant character and the Burmese disasters in the war rendered him so popular that the King decided to get rid of him. Mindon, warned of his danger, fled the capital on December 17, 1852. Adherents flocked to him, so that he was soon in open rebellion. His troops entered the capital and proclaimed him King in February, 1853.

From the moment of his accession Mindon adopted a friendly attitude towards the British, but he steadily refused to sign a treaty and continued to hope that the province of Pegu would be restored to him. In December 1854, his envoys met Lord Dalhousie in Calcutta and demanded the restoration of Pegu. Lord Dalhousie replied. "So long as the Sun shines. . . those territories will never be restored to the kingdom of Ava". Within less than a hundred years,

however, the British are restoring not only Pegu, but the whole of Burma, to the people of the land.

In 1862 the British Government concluded a commercial treaty with King Mindon. This treaty guaranteed the protection of British subjects trading in Burmese territory and provided for the regulation of duties on British goods imported into Burma. Colonel Phayre, who negotiated the treaty, observed that it was 'highly favourable to British interests'. The Government of India decided to appoint a British Agent at Mandalay — King Mindon's newly built capital — 'in order to prevent misunderstandings from arising between British subjects and the Burmese authorities'. Seven British Agents held office for 17 years (1862-79).

Another commercial treaty was concluded in 1867. It was negotiated by Colonel Fytche, who observed, "Its terms, which provide for greater freedom in the trade of the two countries and greater security for British interests in the Burmese territory, are eminently calculated to develop the commercial relations of the two nations." The Government of India also regarded the treaty as 'highly satisfactory.'

During the last years of King Mindon's reign some minor territorial questions embittered the relations between the Governments of India and Burma. The disputes related to the boundaries of Arakan and the Eastern and Western Karenne States. Commercial questions also created difficulties. The British Government objected to the Burmese King's right

of monopoly in several articles within his own territory—a right which he could not give up without seriously affecting his own financial position. It was the 'Shoe Question' which finally brought about a breach between King Mindon and the Government of India. It was customary for British officers, including the Chief Commissioner of British Burma, to 'unshoe' at the steps of the audience hall whenever they were interviewed by the King. In 1876 the Governor-General, Lord Lytton, suddenly decided that it was not dignified for a British representative to kneel unshod at the Burmese Court. King Mindon declined to abate any part of the ceremonial procedure. He declared that he would, if necessary, fight for ceremony although he had not fought for Pegu. The result was a stalemate. The British Agent was no longer received by the King. This suspension of direct personal intercourse was detrimental to British influence in the Burmese Court.

BURMA AND THE WORLD

It was during the reign of Mindon that Burma tried to establish political contact with the outside world.

King Mindon fondly hoped that he would be able to recover Pegu through the friendly intervention of the French Emperor, Napoleon III. For the purpose of establishing direct contact with Napoleon III he sent an Embassy to Paris in 1867. The French Emperor, of course, did nothing to help the Burmese King. After Napoleon's downfall a Burmese

Mission arrived in Paris and concluded a treaty with the French Republican Government in January, 1873. It was nothing more than an ordinary commercial treaty, and ultimately it proved abortive. The British Ambassador in Paris exercised his influence against the Burmese negotiators. In 1874 negotiations for the conclusion of a new Franco-Burmese treaty proved unsuccessful.

An Italian envoy named Captain Rachia arrived at Mandalay and concluded a treaty with Mindon in March, 1871. As in the case of the French treaty, the British Ambassador in Rome tried to protect British interests in Burma by personal negotiation with the Italian Foreign Minister.

In 1874 Mindon wanted to send a Mission to Russia. Czar Alexander II refused to receive it on the ground that 'there were no direct interests between Russia and Burma'. A Burmese envoy visited Persia in 1874. He was received by the Shah, but no diplomatic or commercial treaty was concluded. In 1874 Mindon received an Embassy from China.

Mindon's foreign policy was continued by his son and successor, Thibaw. He tried to establish friendly relations with France. In 1883 he sent four high officials to visit Europe for the purpose of gathering information relating to industrial arts and sciences. A Franco-Burmese treaty was signed in Paris on January 15, 1885. The Burmese envoys then went to Italy, where they established contact with the German Ambassador in Italy. There a German-Burmese

commercial treaty was concluded. During these negotiations the British Ambassadors in Paris and Rome tried to obstruct the Burmese envoys on the ground that Burma's political contact with other European Powers would prejudice British interests.

THIBAW (1878-85)

King Mindon died in September, 1878. He was succeeded by his youngest son, Thibaw, who was the only son of royal blood on both sides and the favourite of his father. He was about twenty years of age, and he had taken a high degree in examination.' He was fond of reading in his leisure hours. His library was well stocked with valuable Pali manuscripts. He wanted to establish a University at Mandalay, at which English, French, German and Italian were to be taught side by side with Burmese and Pali.

A young King of 20, without any administrative experience or political training, was not likely to be able to proceed successfully through the web of British diplomacy. Lord Lytton, remembered to this day as an uncompromising champion of 'Forward Policy' on the North-West, did not like to waste his opportunities in the North-East. He was determined to improve the position of the British Resident at Mandalay and to 'press to a formal issue' the grievances of British merchants in Upper Burma.

Before these questions could be finally settled, the Government of India received official reports from the Resident at Mandalay to the effect that "the late king's sons, with

mothers, wives and children" had been slaughtered in prison by order of the new King. The so-called "Massacre of the Kinsmen" was a recognised political custom in Burma; every king had the right to slaughter all actual and potential rivals. This was in some cases a political necessity—the only alternative to long and bloody wars of succession. A British historian rightly observes that the massacre of 1878 "probably differed from its forerunners neither in extent nor horror but only taking place in the full light of modern publicity." After the massacre the attitude of the Burmese Court became hostile and the British Residency was withdrawn in 1879.

In 1880 negotiations for the conclusion of a new commercial treaty were begun by King Thibaw's envoys. In December, 1882, the terms offered by them were rejected by the Government of India. The principal difficulty arose over the Burmese demand that the treaty should be concluded in the name of the Queen of England—not in the name of the Governor-General of India. King Mindon had considered it beneath his dignity to enter into diplomatic relations with the Governor-General, whom he regarded as a mere officer of the Queen of England, and it was one of his fondest desires to conclude a treaty on terms of equality with the Queen herself.

Meanwhile the British merchants in Burma and their allies in England had started an agitation for the annexation of Upper Burma. A public meeting was held in Rangoon on October

11, 1884, and the following resolution was passed: ". . . it strongly recommends the annexation of Upper Burma, or, failing that, that it should be placed in the position of a protected State within the Empire with a Prince, other than the present ruler on the throne." In a letter addressed to the Chief Commissioner of British Burma the Rangoon Chamber of Commerce argued that British trade in Upper Burma had fallen off greatly in consequence of Thibaw's misrule, and suggested the annexation of Upper Burma. In 1885 the Glasgow Chamber of Commerce requested the Secretary of State for India to adopt strong measures for the protection of British trade in Upper Burma. In a letter dated May 18, 1885, addressed to the London Chamber of Commerce, the Rangoon Chamber of Commerce suggested that Burma should be separated from India and constituted a colony governed directly from London. This letter was forwarded to the Secretary of State for India by the London Chamber of Commerce.

Then came the famous case of the Bombay-Burma Trading Corporation. This Company had been cutting timber for 20 years in forests leased from the King of Burma. In 1885 the company was accused of having deprived the King of his just revenue. At the request of the company the Chief Commissioner interfered in the matter; but the Burmese Government paid no heed to his requests and imposed a heavy penalty on the company. The London Chamber of Commerce requested the Secretary of

State "either to annex the whole of Native Burma, or to assume a protectorate over that country by the appointment of a sovereign under British control."

On October 22, 1885, the Chief Commissioner sent to the Burmese Government the following demands:

(1) An Envoy from the Viceroy should be received at Mandalay and the case of the Bombay-Burma Trading Corporation should be settled in co-operation with him. (2) For the future an Envoy from the Viceroy should be stationed at Mandalay. (3) The external relations of Upper Burma should be regulated according to the Viceroy's advice. (4) The Burmese Government should afford complete facilities for opening up British trade with China.

It was not expected that the proud Burmese King would accept these humiliating conditions and reduce himself to the position of the Indian Princes. Both sides made preparations for war. Thibaw issued a proclamation asking his subjects to fight for the cause of religion and national honour. He declared that he would himself march at the head of his army in order to "efface these heretic *Kulas* (i.e., foreigners) and conquer and annex their country."

The Government of India ordered General Prendergast to advance upon Mandalay. On his way he encountered no serious opposition. Thibaw's soldiers were insufficiently trained, badly armed and miserably equipped. Moreover, the bulk of the army was scattered all over the country and

could not be recalled to the capital in time to offer anything like a stout resistance to the invaders. On November 27, 1885, the Burmese army surrendered. On the next day General Prendergast arrived at Mandalay. Thibaw formally surrendered himself on November 29, 1885. A Proclamation of Annexation was issued by the Viceroy, Lord Dufferin, on January 1, 1886. "The arrogance and barbarity," said Lord Randolph

Churchill, Secretary of State for India (father of Mr. Winston Churchill), "of a Native Court, the oppression of British subjects, the hindrance to British commerce, the intrigues of foreign nations, are for ever terminated in Upper Burma".

Will the Burmese people remember today those nameless heroes who, unarmed and unorganised, fought against the white conquerors with the might of despair?

INDEPENDENCE AND AFTER

DEVAPRIYA VALISINHA

After many years of hard struggle and sacrifice Burma and Ceylon have at last obtained their birth right of independence. On January 4th Burma became a full Sovereign State while on February 4th Ceylon became a Dominion with option to break away from the Commonwealth if desired. While we congratulate ourselves on this achievement we must not forget that a word of praise is due to the Labour Government in England which had the necessary courage and vision to take such a momentous step as to voluntarily liquidate important parts of the British Empire. By this noble act they have won the lasting friendship of these countries.

We are naturally jubilant at this moment. We do not, however, foresee how this hard won freedom will turn out to be ; it may bring us peace and prosperity or it may not turn out

to be the auspicious thing that we had longed for all these years. Whatever is in store, one thing is certain. Our future will depend entirely upon *ourselves*. Not that world events will not have their repercussions in our affairs, not that we can keep ourselves shut up in water-tight compartments as it were and refuse to be influenced by outside forces. What I mean is that it will be entirely our business how we react to world events and forces and how we utilise the opportunities now available to us for bringing prosperity and happiness to our countrymen. Both Ceylon and Burma have had glorious periods in the past. We certainly knew to govern ourselves ; we had our admirable systems of local Self-Government ; we have the noblest of religions in the world ; our literature is vast ; we are great builders and some of the ancient buildings are still in

existence although in ruins. They are the admiration of the entire world. Our temporary loss of freedom is a small incident in our long and eventful history. Ceylon's complete subjection lasted only a little more than a century, that of Burma not even a century. Although we were subjected politically, the great majority of our people never lost their sense of freedom which is innate and un-eradicable. Could one think of anyone even among the free peoples whose sense of independence could compare with the sturdy independence of the late Ven. Anagarika Dharmapala? In any company he was the most outstanding figure although he was born in subject Ceylon. He was freer than anyone I can think of. This is because he had won that inner freedom which Buddhism had taught him and no shackles or chains could destroy that freedom once obtained.

Let us, therefore, in the wider external freedom that we have just won, endeavour to cultivate more and more of that inner freedom of which our Lord Buddha had repeatedly spoken. Political freedom should only be a means to this latter freedom which is everlasting.

It is significant that India to whom all Asiatic countries look for a lead, has chosen, on her attainment of independence, the high ideal of Asoka, the immortal Buddhist Emperor of India who lived 250 years before the birth of Christ. She has selected the beautiful Dharmacakra symbol (Buddhist wheel of Dharma) to adorn her national flag and the lion capital of

Asoka as her official seal, thus identifying herself as completely as possible with the fragrant legacy left by this remarkable ruler.

What is his ideal of Government? It is nothing but the Bodhisatva ideal which makes its votaries dedicate themselves to the service of humanity. It is the ideal which places the interest of others before our own. To Asoka his subjects were as if his own children, hence to work for their welfare was his greatest pleasure. As a father he felt that he could not enjoy about the material benefits which, at that time, came to a king while his children suffered privations. He, therefore, devoted every minute of his life in order to bring happiness and prosperity to his countrymen. He built roads, dug wells along them, erected hospitals, supported orphans and widows and did many other things which go to make a people happy and contented. Pomp and power which fall to the lot of a monarch, he rejected as unworthy of a true Bodhisatva. He became truly the father of his people. Let us hope that India has chosen Asoka's ideal, because of its loftiness, and because she actually feels that it is her own ideal and she does intend to put it into practice.

To Burma and Ceylon Asoka's ideal should come very naturally, indeed, as they have been nurtured in Buddhist culture during so many past centuries. It is their proud heritage and they should find no difficulty whatsoever in translating it into concrete deeds. Ceylon is a small country with a small population; Burma

is much bigger in size but her population is a little more than twice that of Ceylon. Therefore, the future of our two countries lies in living in peace and amity with our neighbours and endeavouring to make our countries exemplary states. The only greatness to which we should legitimately aspire is to make our peoples prosperous, happy and virtuous. If any conquest is necessary it should be the conquest of the Dhamma (*Dhammavijaya*) and not conquest of territories (*Digvijaya*). Asoka abandoned the latter and concentrated on the former with the result his name is remembered with gratitude and love while those of worldly conquerors are hated and despised.

Each chapter of Mahavamsa, the ancient history of Ceylon, concludes with a significant verse. After relating the deeds and misdeeds of various kings, it invites the reader to contemplate on the varieties and uncertainties of life and to devote one's energies to the performance of meritorious deeds. I think this is an excellent way to conclude chapters of a history. Those who aspire for political power will do well to understand the wholesome message these verses convey.

May Burma and Ceylon have the wisdom to follow in the footsteps of immortal Asoka, the greatest ruler the world has yet produced.

A HISTORICAL SURVEY OF CEYLON

VEN'BLE NELUWE JINARATANA THERA

CEYLON, the newest dominion in the British Commonwealth of Nations, is an ancient land with an ancient culture and civilization. The fame of her beauty and wealth spread far and wide. From far off Rome and Greece, from Asia Minor, Iran and Baghdad, from distant China and the neighbouring land of Ind, merchants and travellers came to the shores of Ceylon to buy and to sell. History records the exchange of ambassadors between Ceylon and Rome in the days of Emperor Claudius. Ancient writers like Pliny and Marco Polo

speak of Ceylon as a rich and flourishing country. The famous Chinese travellers Fa Hien and Yuan Chwang speak of the highly co-ordinated and broadbased administration of the country and the tolerant and accommodating religious ideas of the people. Such praise from ancient visitors is highly refreshing to the mind of every Ceylonese.

Before the time of recorded history, Ceylon appears to have been inhabited by at least two aboriginal tribes—one a yellow-skinned or brownish-yellow-skinned mongoloid

race called the NAGAS (not the Nagas of the Assam hills) and the other a dark-skinned pre-Dravidian type called the YAKKHAS. This is quite natural as Ceylon has been within easy reach of the mongoloid tribes who inhabit the Andaman and Nicobar Islands and the pre-Dravidian tribes who inhabited the whole of the Deccan in those remote times. The names NAGAS and YAKKHAS are said to have been given to those tribes by VIJAYA, the first historical monarch of Ceylon. Remains left by these tribes are found today in a few places where there are images of snakes made out of a certain kind of white plaster on large rocks (e.g. the Kabaragala rock at Kiriella). The wild primitive people called the VEDDAS living in the forests of Bintenna are said to be the descendants of the Yakkhas.

Today the island is inhabited by not less than five races of people who are entitled to be called Ceylonese. These are the Sinhalese, Ceylon Tamils, Burghers, Ceylon Malays and the Veddas. In addition there is a sprinkling of foreigners, as well as, a considerable floating population of Indian labourers. Of these races the most predominant one is the Sinhalese and from time immemorial Ceylon has been known as the land of the Sinhalese. According to tradition the Sinhalese are said to have gone from the land of LĀḌA or LĀLA, which was a part of Vanga or Bengal. The truth of this tradition can be seen from the close resemblance of the facial features of the Bengalees and the Sinhalese and from certain modes of

expression in the languages of the two peoples.

The recorded history of Ceylon begins with the landing of VIJAYA, the first king of the Sinhalese. According to the MAHAVANSA, the Great Chronicle of Ceylon, VIJAYA was the son of Sinhiabahu, the king of Sinhapura in the LĀLA division of Vanga or Bengal. This Lāla country can perhaps be identified with RAHRA and it might be that in those remote times it included also the district of Singhbhum or Sinhabhumi which is now in Bihar. While reading the MAHAVANSA, if one tries to follow the geography it depicts, one cannot but be struck with the idea that the Lāla country referred to in the Chronicle is no other than that part of Bengal known as Rahra and that Sinhapura must have been somewhere in the Singhbhum district.

According to what we can gather from the MAHAVANSA and an earlier work called the DIPAVANSA, as well as from ancient legends, Vijaya was banished from his country with 700 followers on account of their lawless activities. They are said to have put out to sea in a ship from Bharukachcha, a port in Gujarat, (modern Broach). They landed first at Supparaka on the Konkan coast, but were again driven out by the local populace. They again put out to sea and were carried by stormy winds to a strange land fringed with coconut palms growing on a copper-coloured shore. Tempest-tossed and famished, they landed and offered thanks to their deity by kneeling and touching the ground with their hands and fore-

heads. When they rose they found the palms of their hands besmeared with a copper-coloured dust and Vijaya is said to have exclaimed **TAMBAPANNI** (copper-palm) in the way of casual remark. His followers took it up and gave it as a name to the new land.

The landing of Vijaya is said to have taken place in 543 B.C. Ceylon at that time was being ruled by a young queen of the Yakkha tribe known as **KUVENI**. Very soon a meeting took place between the handsome young Vijaya and the young queen. The latter is said to have fallen in love with Vijaya at first sight and soon afterwards they were married. The followers of Vijaya were allowed to settle down without any let or hindrance. They evidently called themselves **SINHARĀ** or **SINHALĀ** meaning "lions" or "warriors" and this term, ultimately modified into **SINHALA** with the shortening of the last vowel, remained as the racial name of their descendants.

The next important event in the history of Ceylon occurs in the 3rd century B.C. when **MAHINDA**, the missionary son of the great Asoka, converts the king of Ceylon, **DEVANAMPIYATISSA**, to Buddhism. After the conversion of the king, **SANGAMITTA** the daughter of Asoka, who had become a Buddhist nun, brought to Ceylon a sapling of the sacred Bodhi Tree under which the Lord Buddha had attained his enlightenment and it was planted at Anuradhapura, the capital of Devanampiyatissa. The tree exists even to this day—being the most authentic and the oldest histori-

cal tree in the world. This tree and the Buddha's tooth relic at Kandy are regarded by the Ceylonese as tokens of India's goodwill and their sentimental value is indeed very great in keeping the two countries bound together in bonds of friendship. However, the noblest and greatest gift that Ceylon has received from India is the edifying teaching of the Lord Buddha, for which the people of Ceylon will ever remain indebted to India.

From the time of the colonization of Ceylon by King Vijaya and his followers in 543 B.C. down to the year 1815 A.D. the **SINHALA** people or the **SINHALESE** retained their political independence for well over twenty three and a half centuries. It is true that there had been temporary reverses when **ELARA**, the South Indian prince, established himself as the ruler of **RAJARATA** or northern Ceylon, and the Portuguese and the Dutch occupied the maritime provinces for some considerable time. But these occupations never deprived the Sinhalese of their claim to be called an independent nation. During these periods of partial occupation of Ceylon by foreigners, Sinhalese sovereignty was maintained in the other parts of the country, and the Lion Flag of the Sinhalese, in resplendent crimson and gold, fluttered in the breeze from some stronghold or other.

Powerful South Indian rulers like **RAJARAJADEVA** and **KULASEKHARA** invaded Ceylon with formidable armies and probably won some local victories, but they failed to establish their power over the Island. Two Indians by the name of **SENA** and **GUTTIKA**

overan and plundered Ceylon for nearly two decades, but their power vanished like a mole-hill under an elephant's foot, when in 215 B.C. King ASELA re-established the Sinhalese sovereignty. A Chola king by the name of ARIYA CHAKRAVARTI tried to make a wholesale conquest of Ceylon with a huge fleet of ships and a vast army, but he was given a crushing defeat by ALAGESWARA KONARA, a regent of Ceylon. Such have been the attempts to conquer Ceylon by powerful neighbours. They always failed and the Sinhalese retained their political independence until the arrival of new and strange forces from the West.

In the year 1505, while chasing some Arab dhows, a Portuguese fleet under the command of Admiral DOM LORENCO D' ALMEIDA accidentally arrived at the port of Colombo. The Portuguese had already established themselves in the rich spice trade of India under the goodwill and patronage of the ZAMORIN of Calicut. Wanting to have all the profits of the spice trade for themselves, the Portuguese tried to keep the Arabs away. They saw that Ceylon was even richer than India in cinnamon—the most sought after spice of the times. D'Almeida was quick to take his chance and he soon obtained the permission of the Sinhalese king DHARMA PARAKRAMABAHU, to carry on the cinnamon trade of the Island. Thirteen years later the Portuguese established a fort and a trading station and gradually pushed their power for the conquest of Ceylon. For 153 years they carried on a regular warfare with

the Sinhalese and took most of the maritime areas of the Island. Crushing defeats were given to them by such warrior kings as RAJASINHA I, WIMALA DHARMA SURYA and RAJASINHA II. But the Portuguese could not be expelled. Then finally in the year 1638 A.D. Rajasinha II of Kandy sought the help of the Dutch to drive away the Portuguese. The conditions were that the Portuguese must be driven away from Ceylon at any cost and their forts captured and handed over to the King of Kandy. The king in return would give to the Dutch the full rights of the cinnamon trade held by the Portuguese.

Twenty years later, in the year 1658 A.D., the Dutch succeeded in driving away the Portuguese from Ceylon, but they refused to surrender to the King of Kandy the forts they had captured. They, however, got the full rights of the cinnamon trade and carried on a flourishing business for about 138 years. In the meantime a rival power was coming in the rich trade between the East and the West. Seeing the profits made by the Portuguese and the Dutch in their trade with the East, the British had formed a powerful combine called the United East India Company. Its aims were the same as those of the Portuguese and the Dutch, namely, trade and territorial conquest. In 1612 A.D. the British obtained the permission of the Mogul emperor Akbar to open a trading station at Surat and they fortified the place with a strong wall guarded by big guns. In 1639 they bought Madras from the Raja of Chandragiri. In 1662 the English

King Charles II married a daughter of the Portuguese King and received the sea coast village of Bombay as a part of the dowry. In 1670 it was given over to the United East India Company for an annual rental of ten pounds. In 1700 the Company had a strong fort in Calcutta. They were now gradually pushing out the French and the Dutch from India. War in Europe gave the Company an opportune chance to quarrel with the French and the Dutch. Finally in 1796 the Dutch possessions of Ceylon passed over to the British, whose right to hold them was confirmed later by the Treaty of Amiens in 1802.

In the year 1798 the Nayakkar King of Kandy, RAJADITHI RAJASINHA, died issueless. There were several claimants to the throne, who were near relatives of the dead king. But unfortunately they were all living under the protection of the British. The chief of these claimants was a prince by the name of MUTTUSAMI, but he was in every respect a weakling and a pawn in the hands of the British. The other claimants were no better. The chief Sinhalese minister of the time was PILIMATALAUWE ADIGAR (Pilimalauwe Wijayasundera Rajapaksha Pandita Mudiyanse Ralahami). He was himself aiming at the throne, but as he had no legal claim, he feared to express his mind to the other chiefs, thinking there would be opposition. He was a very able and clever man, of high birth, and neither the chiefs nor the people would have objected if he boldly declared his wish and took the crown for himself. He, however, resorted to

a crafty and round-about method.* He prevented the news of the king's death from escaping outside the palace and called an emergent meeting of chiefs and representatives of the people. He announced to the assembly that the old king was seriously ill and dying and that the latter had desired a successor to be selected by the people while he was yet alive. The Adigar then mentioned the names of all the possible claimants and in a very persuasive manner explained to the assembly that they were unfit and undesirable to rule. He asked the assembly whom they would choose out of this "worthless" lot. The assembly naturally declared that the Adigar was the best person to suggest a name.

Thereupon the Adigar said that he was reluctant to do so, but as the assembly desired it he would venture to suggest a name—the name of a person, who, he said, was in every way fit to wear a crown, the name of a person, young, strong, handsome, healthy and intelligent, one who had not been brought up in the luxuries of a palace, but born poor and earning his livelihood by the sweat of his brow. The young man whom he was going to mention, he said, was also a relative of the king but not one of that "worthless" group. He was a man of brilliant talents with an excellent education, and one that would prove to be an ideal king. And above all, he said, he was a Buddhist, one

* The writer is indebted to the late Ven. Ramkukwelle Siddhartha for the account given here.

who observed the true precepts of Buddhism. The assembly then cried out: "Mention to us the name and we will all agree!" The minister again said that he was afraid to speak out the name as he feared that the assembly might not approve of his suggestion. The assembly again cried out: "Tell us the name and we will all approve". Taking this psychological opportunity, the Adigar then uttered the name, and naturally the assembly with one accord approved of the suggestion. The Adigar again reminded the assembly that the selection was not being made by him but by those present and that he should be exonerated from any blame or responsibility. The chiefs and the people then cried out: "It is our selection, and not even the mighty earth shall dare oppose us!"

The name that the minister suggested was that of a certain KANNASAMI, whose mother was a distant relative of the king. The young man was making his living by growing vegetables and flowers. He perhaps even never dreamed that he would one day be a king, but fate decided otherwise. The minister perhaps thought that by appointing this poor young man as king, he could have things in his own way, get rid of all rivals, and then finally assert himself and take the crown himself. But the minister was greatly mistaken; for the new king was no "booby". He was a powerful personality, who very soon proved that he was determined to rule. The minister then withdrew from the assembly saying that he would convey the news of the selec-

tion to the dying monarch. He came back and announced that he had mentioned to the king about the people's choice and that the monarch gladly approved of it, declaring it to be a wise one. Shortly afterwards he announced that the old king was dead.

The new King was crowned with the name of SRI WICKRAMA RAJASINHA. The claimant Muttusami, on hearing the news, was mad with rage. He swore and cursed. He told the British Governor Frederick North that if he would help him to get the throne he would rule according to the wishes of the British. The British who were looking for the complete subjugation of Ceylon were glad of the opportunity and they prepared for war against Sri Wickrama Rajasinha. British troops marched into Kandyan territory but could achieve no success. Muttusami fell into the hands of Sri Wickrama Rajasinha and was executed. Seeing that the new king was too powerful, the other claimants refused to push forward their claims. The British were therefore unable to continue the struggle on behalf of these men.

Other forces, however, began to work. Pilimatalauwe for some time managed to get things done in his own way and gradually got rid of his own rivals by destroying them completely. The king very soon discovered the motives of the minister and refused to be guided by him. Pilimatalauwe then conspired to assassinate the king. The plot was discovered and he had to take his trial. The king pardoned his life but dismissed him from his high office.

Even after that, the ex-minister began to plot and was again charged before the judges. He was sentenced to death, but again the King pardoned him. When however he was accused a third time the king ordered his execution.

On the removal of Pilimalauwe from his high office, the post of chief minister was given to his nephew EHELEPOLA NILAME (Ehelepola Wijayasundera Wickramasiri Senanayaka Chandrasekhara Seneviratne Dasanayaka Wasala Mudiyanse Ralahami). Undaunted by the execution of his uncle, very soon he too began to plot against the life of the king. He was cleverer and more powerful than his uncle and the people had more respect for him than for the king. In the intrigues of the palace he had won over practically all the important nobles of the court except his own brother-in-law, the second minister, MOLLIGODA ADIGAR (Molligoda Rajakaruna Seneviratna Abhayakoon Herat Wasala Mudiyanse Ralahami). Ehelepola communicated with the British in secret through Sir John D'Oyley, the British Resident at Kandy. The king in the meantime had become very suspicious and alert. He had watched every movement of Ehelepola and knew that he was plotting against him. However as it was not possible to prove any charge against him, the king kept quiet. In the meantime there had been some trouble in the Dissavany* of SABARAGAMUWA over the collection of royal dues. The king took this opportunity

to keep Ehelepola away from Kandy, at least for some time. He ordered the Adigar to go to Sabaragamuwa to settle matters. He proceeded and was successful in restoring order. But there, too, Ehelepola continued in his intrigues. Sir John D'Oyley, who had no business to be in Sabaragamuwa, was seen visiting the Adigar and even holding secret conferences with the local chiefs. Molligoda who was watching the situation kept the king informed of what was going on.

Fearing disaffection among the chiefs of Sabaragamuwa, the king asked Molligoda as to what should be done to keep those chiefs from joining Ehelepola. Molligoda pointed out that since the time of King NARENDRASINGHA there had been no Dissawa* of Sabaragamuwa appointed from among the local chiefs. Under the Nayakkar Kings almost all the ministers and Dissawas had been appointed from among the aristocratic families of the Kandy area or near about. In Sabaragamuwa there had been much dissatisfaction over this state of affairs and it would be advisable, he said, to appoint a chief of Sabaragamuwa as the Dissawa of that province. Such an appointment was supposed to have the effect of winning over the chiefs of Sabaragamuwa to the king's side. Looking for a suitable and trustworthy person for the office, the king fixed upon a certain EREPOLA NILAME (Handukande Erepola Konara Ranasingha Wijayadiwakara Mudiyanse Ralahami) who held the post

* Dissavany—a governor's province under the Sinhalese kings.

* Dissawa—Governor under Sinhalese monarchs.

of Korala* of Kuruwiti Korale and who was a grandson of the the Dissawa of Sabaragamuwa in King Narendrasinha's time. But the king made a grave mistake in his choice, or really speaking, he ought not to have followed Molligoda's advice at all. There were other chiefs such as Warigama, Elapata, Mahawalatenne, Ekneligoda, Iddamalgoda, etc., who on account of their greater affluence and power, and partly because of personal jealousy, considered themselves more important than Epepola Nilame. Each of them thought that he should be appointed Dissawa. Taking chance of the situation Ehelepola Adigar added fuel to the fire. The king had to desist from making the appointment. He had incurred the private displeasure of the local chiefs who now flocked whole-heartedly to Ehelepola's side.

The state of affairs went from bad to worse. The king who was hitherto quite good, seems to have lost the balance of his mind through constant fear of assassination. He suddenly flared up into bestial cruelty. He remained drunk from morning till evening. Night after night he would remain awake without sleep. At the slightest displeasure he would order the execution or impaling of his subjects. The people who once loved him now hated him. In 1814 an open rebellion broke out in Sabaragamuwa. Molligoda quelled it. Direct proof was found of Ehelepola's implication in the rebellion. The king at once ordered Ehelepola to return to Kandy.

But Ehelepola knew the fate that awaited him. He fled to the British in Colombo and was preparing for a war against the king. The king thereupon dismissed him from his high office and gave the rank of First Adigar to Molligoda. The lands of Ehelepola were also confiscated and given over to Molligoda. To force Ehelepola to return to Kandy, the king ordered the arrest of the chief-tain's wife and children and they were cast into prison. When the king heard of the preparations going on at Colombo for the invasion of his domains, he ordered the wife and children of Ehelepola to be put to death. The cruel deed was done in the most inhuman manner imaginable. The wife of Ehelepola was brought before the king and she was ordered to induce her husband to return to Kandy. But the brave lady refused and, addressing her absent husband in a loud voice before all, she uttered :* "My lord, wherever thou art, when thou hearest of this felonious deed, hasten thou to this spot and wrest away the kingdom from this cruel tyrant. Let no longer this noble realm of the Sinhalese be under the rule of base-born and alien Wadigas. Let my blood and the blood of my children sow the seeds of liberty and justice in the fair land of Lanka and let once more the Sinhalese crown rest upon a Sinhalese head."

Hearing this loud and fearless utterance, the king acted like an insane man. He ordered the heads of

* A superior headman or local chief.

* This is a free rendering of the speech as supplied by the late Ven. Rambukwella Siddhartha.

the children to be cut off and the mother be forced to pound them in a mortar. Stones were tied round the mother's neck and she was thrown into the Bogambara lake, along with some other ladies of high rank. It is said that the whole town of Kandy went into mourning over this inhuman deed. For three days and nights not a fire was lighted and nobody cooked a meal except in the palace and in the residence of Molligoda Adigar. The shock on the populace was too great. The news of the king's cruel act spread like wild fire over his kingdom. He found himself deserted. The British Governor of Colombo, Sir Robert Brownrigg, at the request of Ehelepola and his associates, at once despatched an expeditionary force to Kandy. A chieftain of Sabaragamuwa named EKNELIGODA MOHOTTALA, along with another chieftain named KIRIPORUWE MOHOTTALA, took a force of native troops and marched straight on Kandy. The king had fled and was hiding in the barn of a villager. Ekneligoda arrested the king and his two queens. The native troops spat on the king's face and slapped him. His hands were tied behind him and he was led like an ordinary criminal. By this time the British troops also arrived and the royal prisoners were handed over to them. This happened on 18th February, 1815.

On the 2nd of March the same year a convention was signed at Kandy between the British and the Kandyan Chiefs. By this convention King Sri Wickrama Rajasinha was deposed and all his relatives and heirs were de-

prived of all claims to the Kandyan throne. The kingdom was to go under the sovereignty of the King of England and the administration was to be exercised through the chiefs according to Kandyan usages and customs. The Buddhist religion, the Buddhist places of worship and the monks were to be specially protected. All forms of torture were to be abolished. All civil and criminal justice was to be dispensed according to the constituted law. Trade was to be protected and encouraged and the Kandyans were to be allowed to maintain their social institutions.

Ehelepola was hoping to be allowed to exercise the privileges of a king, but the British Government offered him the post which he had held under the Kandyan monarch, namely, that of First Adigar or Chief Minister. He declined the offer and said that he wished to be treated and styled only as "the friend of the British." The post of First Adigar was therefore conferred upon MOLLIGODA and that of Second Adigar on CAPUWATTE alias PILIMATALAUWE, son of the famous Pilimatalauwe who had been executed for conspiring against the late king. In fact these two chiefs were holding these two posts when the Kandyan kingdom passed over to the British.

It was not long before there was great dissatisfaction among the chiefs and the people over the change of the state of affairs. The Kandyans began to feel that they were now a subject race and they desired to get back their lost independence at any cost and sacrifice. It is said that

when the erstwhile enemies Ehelepolā and Molligoda met together they embraced each other and wept, the former exclaiming: "What foolishness and crime have we done in handing over our king and country to the foreigner!" But it was too late; they had crossed the Rubicon. The chiefs now planned an insurrection to expel the British. They fixed upon a clever monk named IHAGAMA UNNANSE to proceed to Burma and Siam and smuggle a royal prince from one of those two countries in the garb of a priest. When the prince was brought they were to crown him king and this, they hoped, would enable them to gather the people to fight for their lost independence. Ihagama proceeded to Colombo to persuade the British Governor, Sir Robert Brownrigg, to grant him permission to leave Ceylon for Siam and Burma for the avowed purpose of improving his religious studies. While in Colombo, Ihagama admitted into his confidence a certain Malay chief who had once been in the service of the British as the commander of the Malay mercenary troops. The Malay chief persuaded Ihagama to abandon the idea of going to Siam and Burma and advised him to negotiate with the two brothers of the queen of the late king Rajadhi Rajasinha who were now confined at Negombo as state-prisoners of the British, and in whose cause the Kandyans were already deeply interested. Agreeing to the plan, the two friends proceeded to Negombo, where they mixed with the market people, and meeting the servants of the princes, sent a letter written

on a piece of palm leaf which was cunningly concealed in a pineapple. The communication was received by the princes who sent a reply in the same manner, the servants having got through the sentinels by saying that the pineapple was being returned because of the exorbitant price demanded by the vendor.

The reply was different from what they had expected. The princes made it known that they would not take the initiative themselves but, if forcibly brought forward, they would certainly act in conjunction with the wishes of the insurgents. The two friends then returned to Colombo. The Malay chief summoned the principal and petty officers of the Malay troops whom he had once commanded and, with a great deal of persuasion and the exercise of a bit of his accustomed influence, won them over to his views. Ihagama then proceeded to Kandy to inform the Chiefs of the changed plan. In the meantime the plot was discovered by the British and the Malay chief was arrested and sent as a prisoner to Point de Galle. Scarcely had Ihagama reached Kandy when Sir John D'Oyley, the British Resident, informed him that he was under arrest and that a body of troops was waiting to conduct him to Colombo. Against this order there was no appeal, but during his journey down to Colombo Ihagama managed to escape from the troops at night.

In the year 1817 an ex-priest by the name of WILBAWE, who pretended to be a relative of the late king, raised the standard of rebellion against the

British in the Dissavany of Uva. He was joined by Ihagama and many of the chiefs. KEPPETIPOLA, the Dissawa of Uva, was sent thither with a body of troops to quell the rebellion. Wilbawe met him and appealed to his sense of patriotism. Keppetipola, thereupon, joined the pretender and sent back the troops and weapons to the British, saying that it was mean to fight against them with their own troops and weapons.

The rebellion soon spread. Many other chiefs, including Madugalle Dissawa and Capuwatte Adigar, joined the insurgents. It was nearly two years before the British could quell it and at much cost. Keppetipola, Madugalle and Capuwatte were sentenced to death. Capuwatte, however, received a reprieve and was banished to Mauritius along with Ihagama and several others. Wilbawe was made a sweeper in the British barracks at Colombo.

In 1834 another rebellion was in preparation. But before it could take effect, information was given to the British by a person named MAHA-WALATENNE MOHOTALLA. Among those involved were Molligoda, the First Adigar, Dunuvila Loku Banda Dissawa, Raddagoda Lekama and Tibbotuwawe and Dembewe, High Priests of Kandy. In return for his services to the British, Mahawalatenne was given the post of First Adigar, but when he went to Kandy to exercise his authority he was met with insolent treatment at the hands of the people. They were waiting to 'welcome' him with a procession of ugly effigies, with coconut shells for

drums and with a coconut shell garland to be placed round his neck. He withdrew from Kandy and exercised his authority from his native town of Balangoda.

In 1848 riots broke out in the Matale district led by a person named GONGALEGODA BANDA. The British saw the possibility of this developing into an open rebellion. Strong measures were taken and it was hastily put down. Thereafter there was peace for over six decades. From 1815 to 1848 the British had watched and seen that almost all the plots to overthrow the British power had been engineered by high-ranking aristocrats. The British, therefore, thought of a plan to reduce the influence of the Kandyan aristocracy. The posts of First and Second Adigar were abolished and they became mere honorific ranks. The Dissavanyes were also gradually eliminated and they were divided up into small administrative areas called Chief Headmen's Divisions. Officials called Ratemahatmayas were appointed to administer these areas. In most instances candidates from the upper middle classes were appointed to these posts and very few aristocrats were taken. Gradually the upper middle classes formed a new aristocracy that remained loyal to the British. Surreptitiously, too, the sons of the former servants of aristocratic families, were also appointed to these much-coveted posts and thus they were given a new status in the Kandyan society. The institution of feudal aristocracy which lasted in Ceylon for so many centuries was

thus broken up by the British within a few decades.

In 1915, during World War I, widespread riots broke out in most parts of Ceylon and developed into proportions that alarmed the British Government. The authorities naturally misinterpreted these riots as a planned conspiracy against the Government and took rigorous steps to suppress them by calling troops from India. Many influential and respected leaders of the Sinhalese, who were in no way connected with the disturbances, were arrested and tried by court martial. Several of them were imprisoned or transported and some were even put to death. Among those who were arrested by the Government for supposed implication in the so-called rebellion were, D.B. Jayatilaka (afterwards Sir Baron Jayatilaka), the Hewavitarane brothers (*i.e.* the younger brothers of the Ven. Anagarika Dharmapala), the Senanayake brothers (*i.e.* the two elder brothers of the present Premier of Ceylon), Arthur V. Dias (the prominent social-welfare worker), the Kiriella Bandara brothers (influential Kandyan aristocrats) and Captain Pedris (the son of a wealthy businessman of Colombo), and many others.

This foolish blunder of the Government aroused in the minds of the Ceylonese a desire to agitate for reforms. After decades of political slumber, the complacent and self-satisfied Ceylonese, who were now becoming rapidly westernized, suddenly discovered that a British Colonial Governor had legal authority to

act like a despot if he could prove to the satisfaction of his home government that he was following the right course. In a far-flung empire where crown colonies were administered by a handful of white officials, it was not easy for the Home Government to know exactly what was going on. There were no representative legislative assemblies elected by the popular vote of the people. The so-called legislative councils, executive councils and houses of representatives were all mere names to which only the favourites of the bureaucracy and the worthless honour-hunters were nominated by the Governor. Here in Ceylon it was actually the European Planters that ruled and the sons of the soil had no voice in the Government of the country.

Effective protests were made to England and the Governor who acted as an autocrat, *viz.*, Sir Robert Chalmers (afterwards Lord Chalmers), was recalled. In 1917 a Ceylon Reforms League was formed under the leadership of the late Sir Ponnambalam Arunachalam, which agitated for reforms. It was financed mainly by the late F.R. Senanayake, the elder brother of the present Premier. In 1919 the Ceylon National Congress was formed and it demanded a semi-responsible form of Government. It asked for a wide male franchise and a restricted female franchise. Concrete proposals as to how the legislature was to be constituted were placed before the British Parliament. In reply to this demand, Ceylon was given a new constitution

in 1920. But it was not what the Congress expected in spite of their moderate and reasonable demands. It was a cleverly manipulated scheme which would tend to create communal dissension and disunity in the Island. The Congress, therefore, opposed the constitution and decided to non-co-operate. When the Governor, Sir William Manning realized that the movement to non-co-operate would become effective, he agreed to give a further instalment of reforms. The Congress then led by Sir James Peiris accepted the offer. In 1921 Sir James Peiris placed before the Secretary of State a concrete proposal of reforms. The home government accepted these in part and granted a certain measure of representative government which continued to operate till 1927. Then a Royal Commission was appointed under the chairmanship of the Earl of Donoughmore. The commission felt that Ceylon could no longer be placed within the bounds of a Crown Colony and decided to place it on the path to self-government. When the Donoughmore recommendations were published there were grave misgivings among politicians, both in and outside Ceylon, as to the workability of the scheme. But it was really the careful working out of the Donough-

more scheme that propelled Ceylon towards self-government.

In 1942 during World War II, the State Council of Ceylon asked for complete Dominion Status for the Island. As soon as the war was over, the Board of Ministers drafted a constitution at the request of the Secretary of State for Colonies and submitted it to the Colonial Office. But in spite of it a Reforms Commission was sent to Ceylon under the chairmanship of Lord Soulbury. The Board of Ministers decided to abstain from co-operating with the commission. The members of the Commission, therefore, made a brief survey of the situation in Ceylon and went back to London without much support. Before the recommendations of the Commission were to be published, the present Premier, Mr. D. S. Senanayake, was invited by the Secretary of State for further consultations. Mr. Senanayake proceeded to London and he proved to be adamant in his demands. Just like his massive personality his powerful words had their effect. The Colonial Office took its hat off for him and gave him the victory. His cause has triumphed and today Ceylon is a free member of the British Commonwealth of Nations.

THE JOURNEY'S END

MAUNG MAUNG PYE, M.J.I

Politically, Burma has reached her goal—the goal of Independence for which she has struggled since she lost her independence and sovereignty with the annexation of Upper Burma and the deposition of her last king in 1886.

Thanks to the leadership and far-sightedness of the late lamented Bogoyoke Aung San, the ship of Burmese aspirations has safely reached its haven.

Disillusioned, deluded and disappointed by the shadow of independence which the Japanese had given Burma with a fanfare of publicity and loud claims of glory and grandeur for Burma, the Burmese people, especially the intelligentsia will be slow to be convinced that the independence achieved to-day is a solid substance and not the mirage that had fooled them once.

* But as true Buddhists, the people fully realise that it is but the beginning of the end and that they have a long way yet to go if Burma is to be made stronger, grander and more real even when she is an independent nation. Political independence without economic progress and prosperity can hardly be real. Handicapped, however, by a war-shattered economy and the inevitable inertia that had been the direct result of having learnt or rather having been taught to rely on others, the Burmese people to-day

occupy an unenviable lot. Essentially an agricultural country, most of Burma's ills in the past few years had been economic in character. The even tenor of the lives of Burmese agriculturists was first ruffled with the loss of independence and the King as far back as 1886. The sudden change had undoubtedly disturbed them so much that in later years when they found, to their surprise, that however much they tried to adapt themselves to the changing conditions, there were forces at work, which precluded all possibilities of return to the halcyon days under their own Kings. Aggravating the situation was the refusal of the people to submit meekly to a foreign yoke imposed upon them. The result was that nationalism became rampant. It was, as in point of fact, a sort of inflamed nationalism and patriots of those days sought to assert the rights in the wrong way. This clearly explains the prevalence of what the British bureaucrats of the nineteenth century termed dacoities.

PEASANTRY ASSERT THEMSELVES

Amidst the maze of British official version of the early incidents following the annexation of Upper Burma, we have the eye-witness account of one Grattan Geary, a Bombay Journalist, who had visited Upper Burma

in the year of its annexation. Mr. Grattan Geary interpreted "dacoity" from a different angle. He tells us that "in its first stage dacoity had next to nothing to do with patriotism or even with the desire of pillage ; it is a fight for food....." Then this learned journalist proceeds to trace the real cause of the spread of lawlessness. According to him, the indiscriminate shooting of so-called dacoits had been mainly responsible for the rapid spread of the movement of resistance. The excesses of the British officers made the dacoits bolder. Mr. Geary's contention that dacoity in those days was nothing more than a mere fight for food is confirmed by the official report that British Military posts and sentinels were not attacked at the beginning. In no other instances has the dictum that history repeats itself been more forcibly illustrated than by the Peasants' Revolt led by Saya San in Tharawaddy in the year 1929. British bureaucrats had termed this the "Tharawaddy Rebellion". But it was actually a fight for food by the peasants and the culmination of the struggle of Burma's peasantry to assert their rights in the face of overwhelming economic difficulties which they rightly or wrongly but steadfastly maintained and believed to be the direct result of British attempts to cripple them economically. That incident in Burmese history is unfortunate but from an impartial standpoint it may be said that it was just another phase of the surge of nationalism in the lives of the Burmese who could not forget that they had once

been an independent and proud people.

From 1886 to 1891, Burma was administered by a British Chief Commissioner and when in the latter year the Chief Commissionership was exalted into a Lieutenant-Governorship there was ushered into being a Legislative Council consisting of four officials not elected but nominated by the Lieut-Governor. As a result of the Morley-Minto reforms the membership of the Legislative Council was increased to seventeen of whom two were elected, one by the Burma Chamber of Commerce and another by the Rangoon Trades Association, both of which were purely European bodies.

POLITICAL AWAKENING

Keeping pace with the progress and changes in the administrative machinery was the first important awakening of political consciousness about twenty nine years after the annexation of Upper Burma. This time, this phase was to take a definite line of action towards the evolution of Burma's political imagination towards her goal of independence. Around the nucleus of the Young Men's Buddhists Associations all over Burma, formed by England-returned young Burmese barristers and others in different walks of life, the first formidable political organisation inspired by the Indian National Congress was born and this was known as the General Council of Buddhist Associations or G.C.B.A. in its abbreviated form. With the organisation were associated the names of Burma's

former political leaders like U Ba Pe, the doyen of Burmese politics, U Chit Hlaing and many others. But following the many unfortunate splits among the G. C. B. A., Burma saw a mushroom growth of lesser and numerous political parties. These splits within the camp had been due not so much to the difference of policies but more to personalities. But while the G.C.B.A. as the parent political body still survived the defection of its many members, Burma saw the birth of the Wunthanu Movement which might be likened to the Swadeshi Movement in India. While this Wunthanu movement had caught the imagination of the people, there occurred another phase of the political upsurge in the minds of the people by the University Boycott Movement in 1920 which has been appropriately called a turning point in Burma's political consciousness. From that period, Burmese nationalism acquired momentum and in each successive phase of its progress, independence for Burma has been the keynote.

* THE THAKIN MOVEMENT

The Thakin Movement sponsored by one Thakin Ba Thaung and a few educated young Burmans came into prominence soon after the University Boycott Movement. Thakin, translated into English means masters, and these young men contended that the use of the word Thakin prefixed to the names of the Burmese menfolk was the best antidote against some sort of inferiority complex from which the people suffered following years of foreign

domination. This movement caught on in Burma, and the Thakin Party which had for its declared policy the complete emancipation of Burma became a powerful party in Burma. Meanwhile, the economic setback following the world-wide slump and the conviction in the minds of the simple peasantry fostered by interested politicians more as vote-baiting catchwords, a general air of suspicion against foreigners appeared in the breast of most of the unenlightened people. The bogeyman in this case was the Chettyar who, according to the politicians, had waxed fat and was overfed at the expense of the poor agriculturists. It was unfortunate that the repairing of Burma's economy ever since she lost her independence had proved to be a herculean task and politicians in those days were more concerned about getting votes and portfolios than caring genuinely for the plight of the peasantry. Then in 1937 the question of separation of Burma from India occupied the minds and thoughts of the politicians who ranged themselves into two camps, one in favour and the other against separation. To the latter Dr. Ba Maw, a brilliant lawyer who had made his name defending in the name of humanity some of Saya San's followers indicted for revolt, joined in and there was a lively tussle between the two groups, the Separationists and the Anti-Separationists.

BURMA SEPARATED FROM INDIA

After the separation of Burma from India, the Government of Burma Act of 1935 was enacted and under this

Act a bi-cameral legislature was introduced. The House of Representatives was elected on a wide franchise and the Senate was composed of members half of whom were selected by the House of Representatives and the other half nominated by the Governor. There was a Council of Ministers, the first being Dr. Ba Maw who formed a coalition ministry which fell in 1937. This Ministry was succeeded by that headed by U Pu and following a no-Confidence against it brought in by the Opposition, U Saw formed a ministry which lasted till the outbreak of war, the Far Eastern War and the evacuation of the British from Burma.

U Saw had left Burma for England to demand from Mr. Churchill the promise of independence for Burma on the termination of hostilities. But with the incarceration of U. Saw for alleged contacts with the Japanese, his mission was thrown into the limbo of forgotten and unaccomplished things.

In the meantime, while the British, at the outbreak of World War II and anticipating a flare-up in the Far East, began to enlist the support of the people for all-out war efforts, there was a general round-up of some of the prominent members of the Thakin Party which had then gone underground. The Myochit Party though professing to give all-out support to the British war effort had lost prestige and power with the disappearance of U Saw, its leader, from its front-line. The only party that remained powerful was Dr. Ba Maw's Sinyatha Party, popularly

known as the Dama Party. In 1941, Dr. Ba Maw and his chief lieutenants were in Mandalay where they held mass meetings refusing to support the British Government in their war if the demands made by the party were not conceded to. Under the Defence of Burma Rules Dr. Ba Maw was arrested and incarcerated and for the time being the Dama Party's activities seemed to stop.

With the occupation of Burma by the Japanese, Dr. Ba Maw who had effected a timely escape from the Mogok Jail where he was kept, was found by the Japanese in hiding in the Shan States. He was asked to form a provisional Government of Burma under the aegis of the Japanese conquerors. Then came the amalgamation of all political parties of Burma after the pattern in wartime Japan and the Thakin and the Dama parties and the Myochit Party led by U. Mya were formed into one party and known as the Dobama Sinyatha Party which fully supported the Government of the day. During the Japanese occupation, the late Bogyoke Aung San, remained in the background as the Commander-in-chief of the Burma Defence Army and as Defence Minister.

A.F.P.F.L. AND AUNG SAN

But with the re-entry into Burma of the British forces, the Anti-Fascist Peoples Freedom League inspired by Bogyoke Aung San, Thakin Thein Pe, Thakin Than Tun and other prominent members of the Resistance Movement against the Japanese came to the fore. The British Military Ad-

ministration set-up in the country functioned the administrative machinery and after six months the civil Government was restored with the arrival of the Governor Sir Reginald Dorman-Smith who managed to form an Executive Council which the A. F. P. F. L. refused to support. Bogyoke Aung San was invited to join the Council but he consistently declined the Governor's offer. Meanwhile, the various projects and schemes drawn up by Sir Reginald and his officers on the salubrious heights of Simla and in absolute disregard of the conditions to be expected in war-torn Burma were fraught with dangers and soon they began to provoke wholehearted disapproval from the people. Industrial and school and police strikes paralysed the country and in an attempt to pour oil on troubled waters, the Governor once again sought the support of the A.F.P.F.L. to form an Executive Council. Sir Paw Tun, who headed the former Executive Council had resigned and things looked dark for the country. At this stage, HMG stepped in and recalled Sir Reginald Dorman-Smith and in his place they sent Sir Hurbert Rance, who had acted as the Chief of the Civil Affairs Services during the Military administration. By his tact and sincerity, the new Governor succeeded in getting the full support

of the A.F.P.F.L. and Bogyoke Aung San formed his Executive Council. Then a few months after accepting office Bogyoke Aung San headed a Delegation to the United Kingdom for talks with HMG. In the delegation were U Saw, and Thakin Ba Sein and U Ba Pe. The talks were successful, in that HMG definitely promised independence for Burma on certain conditions which were successfully carried out and fulfilled.

Well on the road to independence, the late Bogyoke began to turn his attention to an all-out campaign for the economic rehabilitation of his country and the people. But before he could see the various plans he had drawn up for the good of his country he fell a victim to the bullets of his assassins.

To-day, Burma has come to her journey's end after her struggle for exactly sixty-two years through storms and strifes. Rudderless when nearing the port, the ship of state has been admirably steered clear of the rocks by her First Mate. And to-day, in the midst of our happiness on our independence, our thoughts must turn in grateful memory of our great leader and true patriot—Bogyoke Aung San and with him the other fallen leaders. May they rest in peace.

ACHIEVEMENT OF INDEPENDENCE BY CEYLON

A Radio Talk delivered by the Ven. Neluwe Jinaratana Thera

All right-thinking people of the world will no doubt be feeling jubilant at heart over the achievement of independence by Ceylon. The Island of Ceylon has a recorded history that goes back to a period of 2,491 years and out of this period she remained independent without a break for 2,358 years—a proud record which perhaps no other country in the world can boast of. Then suddenly, only 133 year ago, in the year 1815, due to the hasty and unwise action of one of her ministers who had been wronged by a thoughtless monarch the sovereignty of the Island passed over to King of England. Ever since then the Island has been exploited by European planters and many an attempt was made to curb the proud spirit of the Islanders. Rebellions cropped up many a time, which were put down by the British with an iron hand. Within a short time the Islanders found themselves in shackles and yearned for freedom once again.

Among those who worked to achieve this independence we recall to mind those two brave chieftains Keppetipola and Madugalle who laid down their lives in the struggle. We remember with gratitude the services rendered by the enlightened Burgher leaders George Wall and Lorenz, the valiant Tamil leaders Arunachalam and Ramanathan and the Sinhalese

leaders Anagarika Dharmapala, the founder of the Maha Bodhi Society, F. R. Senanayake, the great temperance worker and reform agitator, James Peiris, the lawyer and statesman, Valisinha Harischandra, the social-reformer, and Baron Jayatilaka, the diplomat and politician. Last but not the least we must mention the present Premier of Ceylon, Mr. D. S. Senanayake, through whose efforts the achievement of independence has become a realized fact.

There has been some controversy over the adoption of an appropriate national flag for the new Dominion of Ceylon. The "lion flag" of the Sinhalese which is now being hoisted at the celebrations, it must be remembered, is the oldest national flag in existence in the world. Its history goes back to nearly 25 centuries and tradition tells us that the lion with the sword in the right fore-paw was adopted as the national emblem of the Sinhalese race by its founder King Vijaya, the first historical monarch of Ceylon, in memory of his royal father Sinhabahu, the King of Vanga, whose name meant "the lion-handed".

Whatever might be the true origin of this flag, it is an established fact that the "lion" symbol has always been associated with everything Ceylonese. The word *Ceylon* which is the English rendering of *Sihala*, or

Sinhala, means the "land of the lion-race". The word "Sinhalese" which is used to mean the language and people of Ceylon similarly explains itself. The throne of the Sinhalese kings has always been a lion-carved seat and the royal emblem has always been a lion. We again find that during the last five centuries the "lion flag" in its present form has been the national flag of the Sinhalese and it is mentioned so by the Portuguese and Dutch historians. On the day that Ceylon lost her independence to the British 133 years ago, the "lion flag" was pulled down by the new rulers and removed to England after hoisting the Union Jack. It now thrills every Ceylonese to remember that His Britannic Majesty has graciously returned this self-same flag through his brother, the Duke of Gloucester, to be hoisted once again in Ceylon. Thus by this symbolic act the blot of humiliation, which Ceylon had once to suffer, has now been removed on the

most appropriate occasion. This act of His Majesty will cement the ties of friendship between Ceylon and Great Britain for centuries to come.

Ceylon has benefitted much by the struggle for freedom which India has made and by the freedom which she has finally achieved. A united and powerful India will similarly benefit Ceylon politically, economically and morally and Ceylon will always look forward to the friendship and protection of India. Further, the political freedom of India, Burma and Ceylon, with other countries of South-East Asia now asserting their independence, heralds a new era of leadership and greatness for Asia in the affairs of the world. A free and united Asia is bound to exert a tremendous moral influence in maintaining the peace of the world. Let us, therefore, hail this occasion as a step to the beginning of the millennium of peace and prosperity which humanity has been waiting for.

Jaya Ve!

LIFE AND THE SCIENTIST

PIYADASSI THERA

"Suppose yourself gazing on a gorgeous sunset. The whole western heavens are glowing with roseate hues, but you are aware that within half an hour all these glorious tints will have faded away into a dull ashen grey. You see them even now melting away before your eyes, although your eyes cannot place before you the conclusion which your reason draws. And what conclusion is that? That conclusion is that you never, even for the shortest time that can be named or conceived see any abiding colour, any colour which truly is. Within the millionth part of a second the whole glory of the painted heavens has undergone an incalculable series of mutations. One shade is supplanted by another with a rapidity which sets all measurements at defiance, but because the process is one to which no measurement applies, reason refuses to lay an arrestment on any period of the passing scene, or to declare that it is, because in the very act of being it is not, it has given place to something else. It is a series of fleeting colour no one of which is because each of them continually vanishes in another".¹

¹ Ferrier's Lectures and Remains, Vol. I, p. 119 cited in The Sarva-darsana-Sangraha translated by E. B. Cowell and A. E. Gough, p. 15.

Change, or to be more exact impermanence, is the mark of all phenomenal existence. All is fleeting: the flower's beauty, the bird's music, and the bee's hum.

History has proved again and again, and will continue to prove, that nothing in this world is lasting. Nations and civilizations rise, flourish, and die away as waves upon the ocean, yielding place to new, and thus the scrolls of time record the passing pageant, the baseless vision and the fading flow that is human history. All things which arise as the effect of a cause, and which, as cause, give rise to an effect, can be crystallised in the single word impermanence-*Anicca*. All tones, therefore, are just variations struck on the one chord that runs through all life—the chord which is made up of impermanence, sorrow and soullessness*—*Anicca*, *Dukkha* and *Anatta*.

Camouflaged, these three characteristics of life prevail for ever in this world until a Fully Enlightened One reveals their true nature. It is to make known these truths that the Buddhas appear. 'This is the sum, the quintessence of their teaching, and in it all there is no word about redemption. But as the sea is compassed by the land and the land by the sea, so in the teaching of the Exalted One do Sorrow and Salva-

tion mutually encompass one another. And as one who maps out all the outlines of all the lands on the surface of the earth, with that same operation supplies the boundaries of all the seas, so the Buddha in giving His three laws of transiency, Sorrow and Non-I, at one and the same time, along with them, gives salvation.²

According to the analytical teaching of the Buddha, all component things pass through the inconceivably rapid moments of *Uppada*, *Thiti* and *Bhanga*, or of arising, reaching a peak and ceasing, just as a river in flood sweeps to a climax and fades away. Man, too, being a composition of mind and body, is constantly changing, not remaining the same for two consecutive moments.

We are born as the effect of many a cause. We begin to grow: 'at first the infant mewling and puking in the nurse's arms', then by stages we reach the full bloom of youth,—youth which is so sweet, but as fleeting and evanescent as the roses in summer-time. Finally old age creeps in. Being in the tottering stages of decay, our senses fail us at a time when they are needed most. 'Last scene of all, that ends this strange eventful history is second childishness and mere oblivion, sans teeth, sans eyes, sans taste, sans everything'. And when the inevitable hour strikes its knell, we end this final scene and pass away to build up another residence even as a man who doffs old clothes and puts on

new ones, for birth precedes death and death, on the other hand, precedes birth. Birth is conditioned by our own actions both skilful and unskilful,—*Kusala* and *Akusala*, and action or *kamma* is conditioned by craving or thirst for life, and craving or *Tanha* is the result of the non-knowledge of the Four Noble Truths and the Universal Fact of Dependent Origination—*Paticca Samuppada* which teaches '*this being, that becomes.*'

Life is but a lamp that burns as long as it is fed with the oil of craving. And as cattle go in search of fresh pasture, beings, lured by craving go from birth to birth, constantly hunting fuel for this life-flame, and just as long as one does not root out desire, till then is one mentally fettered like a sucking calf to its mother. Yet there is no personal identity, a self, or a soul that passes from one birth to the next. "Each of us is a dynamic conflux of mind and body. There is no permanent entity here, no soul. There is only mind and body; a dynamic flux energized by stimuli and material food from without and thought-food from within. What then is reborn? No force is ever lost and there is no reason to think that the force manifest in each being as mind and body, is ever lost. It ever undergoes transformation. It is changing now, every moment of our lives. Nor is it lost at death. The vitalizing mind-flux is merely reset. It resets in conditions harmonizing with itself, even as broadcast sounds reset in a receiver tuned to that particular wave-length.

² Buddhist Essays—Paul Dahlke, p. 167.

It is the resetting of this vital flux, in fresh conditions, that is called rebirth. Each reborn being starts with an unique set of latent potentialities, the accumulated experiences of the past. This is why character differs.³

Now when a person is able to see the universality of impermanence (*aniccata*) he ascends to that summit of vision expressed in the Dhammapada.

"The wise one that casts away wantonness by heedfulness, climbing up the heights of wisdom, sorrowless, surveys the ignorant sorrowing folk, as a mountaineer, the groundlings."⁴

That is the stand-point of the Arahanta,—the perfect one, whose clarity of vision, whose depth of insight penetrates into the deepest recesses of life and cognizes the true nature that underlies all appearance. He indeed is the true philosopher, the true scientist who has grasped the meaning of change in the fullest sense and has transmuted that understanding into the realization of the deepest truth possible to humans, the truth of overcoming fully the instability of sentient existence through the conquest of the firm ground of the realm of nibbana. No more can he be swept off his feet by the glamour of things ephemeral. No more can he be confused by the terrible and the awful. No more is it possible for him to have a clouded view of phenomena for he has tran-

scended all capacity for error through the perfect immunity which intuitive knowledge (*Vipassana Nana*) alone can give.

To attain this high state of liberation, the Buddha points out the Sublime Path of Understanding, to humanity, groaning under the whip-lash of Kamma; but people still cling on to the by-paths that lead deeper and deeper into the morass of suffering. That is because of previous habit that has woven itself into the texture of their being while aimlessly and endlessly wandering through the jungles of Sansaric life. It is very difficult to turn ourselves away from customary haunts and grooves of life, from the accustomed modes of conduct, thought and action. But if one wants to conquer the cares of worldly life and reach perfection, one has to turn away from things dear, comfortable and congenial, regardless of the consequences, which turning away, to a way of life austere and ascetic, demanding the fullest self-denial and self-abnegation, entails.

The people of the world mark the changing nature of life. Although they see it, they do not keep it in mind and act with dispassionate discernment. Though change again and again speaks to them and makes them unhappy, they do not care to listen but whirl and whirl upon the wheel of existence and are twisted and torn between the spokes of agony. An illuminating illustration is that of the scientist. The scientist is a man who accepts impermanence as the salient basis of existence;

³ Dr. Cassius A. Pereira in his article "What I Believe" contributed to the *Ceylon Observer*, 1937.

although he knows it all very clearly he cannot rid himself of the fascination and thrill which change has, for men in general.

After all, a scientist or a common man, if he has not understood the importance of conduct, the urgency for wholesome endeavour, the necessity for the application of knowledge to life, is, so far as the doctrine of the Buddha is concerned, quite an immature person, a raw recruit who has yet to negotiate more hurdles before he wins the race of life and the immortal prize of nibbana.

To a Buddhist the primary concern in life is not mere speculation or vain voyages into the imaginary regions of high fantasy, but the procuring of true happiness and freedom from all ills. To him true knowledge depends on the central question: Is this learning according to actuality? The immortal splendour of an eternal sunlight awaits only those who can use the light of understanding and the culture of conduct to illumine and guard their paths through life's tunnels of darkness and dismay.

CHETYAGIRI VIHARA—SANCHI

By A Special Correspondent

Foundation Stone laid by His Highness the Nawab of Bhopal.

After a lapse of over 2000 years an event unprecedented in the history of Modern India, took place at Sanchi in the State of Bhopal. At 3 o'clock in the afternoon, on the Full-moon Day of December, His Highness the Ruler of Bhopal arrived at the sacred site of Sanchi to lay the foundation stone of the new Chetiyagiri Vihara, which is to be built by the Maha Bodhi Society to enshrine the Sacred Relics of Sariputta and Moggallana. Earlier in the afternoon His Highness had arrived by private plane at Sanchi, and was staying in the Royal Tent put up for the occasion. His arrival at the gaily decorated Durbar Hall was announced by the sound of bugles and the hoisting of the Royal Standard. After inspecting the

Guard of Honour, His Highness moved in, preceded by two "Choubdars" (Mace Bearers) in full livery heralding in ancient style, calling out the praises of His Highness. Every one present stood up at attention until His Highness took his seat on the Shamiana.

The Durbar Hall which was about 60' x 50' had a special platform at the head-end for His Highness, over which was a beautifully gold embroidered Canopy. A Silver Throne, Foot-stool and table were on the platform. The Hall floor, too, was covered with Gold embroidered Red Carpets, and the chairs were covered in Red and Gold Tapestry. On the left of His Highness sat the Delegation, the Bhikkhus and the Invitees.

On His right sat the distinguished guests, and the Military and the Police Officers, of the State of Bhopal. All the visitors from Ceylon were accommodated in the section set apart for the distinguished guests, among whom were Messrs. D. S. Senanayake, J. R. Jayawardena, Vaithianathan, Mesdames Raja Hewavitarne, Vaithianathan, Kumar Karunanayake, G. Abeygoonewardena, Mr. & Mrs. W. H. W. Perera, Mr. Bodinagoda, Mr. & Mrs. Thabrew and Mr. S. Wijesinghe.

The Maha Bodhi Society Delegation was then presented to His Highness. They were Ven. Dr. P. Vajiragnana, Ven. K. Sangharatana, Mr. Raja Hewavitarne, Dr. A. Barua, Mr. Daya Hewavitarane, Dr. A. Ratnapala, Mr. S. Wijesinghe, Dr. Simon Silva, Mr. J. D. Weerasekera, Mr. Kumar Karunanayake and Mr. K. T. Wimalasekera.

Proceedings then started by the administration of Pansil which was followed by an address by Bhikkhu Vajiragnana, President of the Society. Inviting His Highness to lay the foundation stone, he said, "May it please your Highness :

It is my privileged duty as President of the Maha Bodhi Society of Ceylon to invite your Highness to lay the Foundation-Stone of Chetiya-giri Vihara to be built on this sacred site, which was once the centre of Buddhist Culture in India.

This is a unique occasion in the History of Buddhism, in that after lapse of several centuries the foundation is being laid for the revival of

the ancient glory of Buddhism in this country by a Muslim Ruler.

The Buddhists all over the World will ever remain grateful to your Highness for the gracious assistance rendered in this connection.

Your Highness will be pleased to hear that the Relics of Sariputta and Maha Mogallana, the two chief Disciples of the Buddha, which, were enshrined here for several centuries and subsequently removed to England by Sir Alexander Cunningham in 1891, are now in Ceylon on their way back to their original home.

I am happy to mention that Mr. Daya Hewavitarne, a nephew of the Anagarika Dharmapala and a representative of the Maha Bodhi Society who brought these Relics to Ceylon from England is present here today.

The Buddhists of Ceylon are anxiously awaiting the construction of this new Vihara to bring back the sacred Relics with all due veneration.

It is the earnest hope of the Maha Bodhi Society that this Vihara will be ready to receive the sacred Relics by this time next year.

This sacred spot is revered by all Buddhists since the time of Emperor Asoka, the founder of the old Chetiya-giri. It was his son, the great Arahant Mahinda, who visiting his mother, Devi of Vidisa, here, set forth on his mission to Ceylon with the message of the Buddha, 23 centuries ago. Ever since then the Sinhala nation has preserved the Buddha Dhamma in its pristine purity.

On this memorable occasion it is also my duty to remember the name of the Anagarika Dharmapala, the

founder of Maha Bodhi Society to whose untiring efforts the revival of Buddhism in the land of its birth is due.

It is a happy coincidence that on this Full-moon day of December 2255 years ago the Arahant Sangamitta, the daughter of King Asoka and Devi Vidisa arrived in Lanka with the Sapling of the sacred Bodhi Tree at Buddha-gaya under the shadow of which the Buddha attained enlightenment.

I now respectfully request Your Highness to lay the Foundation-Stone of the new Chetiyagiri Vihara".

High Highness replied as follows :

"I deeply appreciate the extremely kind sentiments which you have been good enough to express for me, for what little I have been privileged by Providence to do towards the commemoration of the event which we have all assembled to witness here to-day. Over two thousand years ago the Torch that was lit by the Lord Buddha was carried from this very place to the island Kingdom of Sri Lanka, your beautiful country. Since then the world has been convulsed and changed beyond recognition, by racial, political, social, and economic upheavals and revolutions. The link that bound Sri Lanka with this place has snapped. But the great message given to the

world by one of the greatest spirits that graced this ancient country of ours remained in all its glory as one guiding star. I consider it a great privilege to welcome you back after a lapse of centuries to the scene of activities of your great Saints and Teachers of old, and sincerely hope that the Foundation-Stone that I have been requested to lay today would revive old bonds of the Buddhists with India, and cement cordial and friendly relations between the Buddhists and the Muslims. It is my earnest desire that this place should develop into a great centre of Buddhist cultural activities".

Then His Highness escorted by Bhikkhu Vajiragnana proceeded to the spot where the Foundation-Stone was to be laid. They were followed by twelve Bhikkhus and Mr. Daya Hewavitarne carrying the Silver Casket and the members of the delegation, each carrying a tray of sweet smelling flowers.

The Bhikkhus gathered round the stone chanting Pirith, while the Silver Casket taken from Ceylon was enshrined in the Special Chamber by Mr. Daya Hewavitarne. His Highness laid the Foundation-Stone over the Chamber containing the Casket, amidst cries of "Sadhu, Sadhu".

A Garden party given by His Highness brought the Function to a close.

CEYLON INDEPENDENCE DAY CELEBRATIONS IN CALCUTTA

The achievement of political independence by Ceylon was celebrated in a fitting manner at the various centres of the Maha Bodhi Society of India on different dates in February last. At all the centres the celebrations were originally fixed either for the 4th or 10th February to synchronise with the celebrations in Ceylon. But owing to the sudden and tragic death of Mahatma Gandhi, the celebrations in India had to be postponed to other convenient dates.

In Calcutta the celebrations were jointly arranged by the Maha Bodhi Society and the local Ceylonese residents and were held in College Square in front of the Society's headquarters on Tuesday the 24th February. His Excellency Sri C. Rajagopalachari, Governor of West Bengal, presided over the function and unfurled the Lion Flag of Ceylon. Among those who occupied seats on the dais were Mr. M. W. H. de Silva, Representative of the Government of Ceylon, the Hon'ble Dr. B. C. Roy, Premier of West Bengal, Mr. P. N. Banerjee, Vice-Chancellor, Calcutta University, the Hon. Mr. Hem Chandra Nasker, Minister, West Bengal, Major-General F. R. L. Goadby, Area Commander, the Consuls-General for U. S. A., France, China, Norway, Denmark and Belgium, U San Tun

U, Representative of the Republic of Burma, Dr. Kalidas Nag, Dr. Arabinda Barua, the Ven. Bhikkhus N. Jinaratana, H. Dhammananda and Jinaloka, Mr. S. N. Chatterjee, Commissioner of Police, Brigadier Y. S. Paranjpe, Officer Commanding, Fort William, Dr. J. N. Maitra and many other distinguished persons.

The public road in front of the Society's headquarters and the enclosure of College Square were lavishly decorated with special gates and archways, floral festoons and the flags of various nations. The canopied dais was beautifully adorned with the lion insignia of Ceylon. In front of the dais stood two massive flag staffs—one with the Union Flag of India fluttering in the breeze and the other for the hoisting of the Lion Flag of Ceylon. Band parties from various organizations as well as special singing parties provided music for the occasion. Cadets of the University Training Corps, Boys Scouts, Girl Guides, and volunteers of various organizations, as well as a few military regiments, were present to form a guard of honour. Among the visitors were many distinguished persons belonging to different nationalities, representatives of various political parties of India, heads of the educational in-

stitutions in Calcutta and a colourful sprinkling of ladies.

His Excellency the Governor, on arrival, was received by the Ven. N. Jinaratana and other Bhikkhus and conducted to the Sri Dharmarajika Vihara, where a special religious ceremony was held. His Excellency then took his seat on the dais and was welcomed in a magnificent speech by Mr. M. W. H. de Silva, Representative of the Government of Ceylon. In his speech Mr. de Silva referred to the great spiritual and cultural heritage given by India to Ceylon through Arahant Mahinda and Bhikkhuni Sanghamitta and the feeling of gratitude that lies within the heart of every Ceylonese for that noblest of all gifts. He pointed out that though politically Ceylon formed a different unit, yet spiritually, culturally, and racially the people of that happy Island felt that they were Indians and he was sure that they would always look to the friendship of India in the future that lay ahead. With the achievement of political independence the two countries would now be in a more favoured position than previously to work hand in hand for their mutual good. Continuing the speaker said, "But we realize that this independence is only the beginning of our efforts to achieve the state of Society we envisage, in which every citizen will be assured of social and economic justice and of full and free opportunity for cultural development. In this way the people of Asia will once more be able to make their own

unique contribution to the civilization of the world."

The Hon'ble Dr. B. C. Roy, Premier of West Bengal, who spoke next said: "I hope and trust that now that both India and Ceylon have won their independence there will be in future a greater linking up between these countries. Independence naturally means interdependence. We cannot be in isolation in the world today. We want to re-establish relationship—cultural, religious, economic, industrial and social—between countries like Ceylon and India. The realization of independence by India, Burma and Ceylon so rapidly means that the East has something to give to the world culture, that the East has a culture and an outlook and a mode of life which can be of great contribution to the distressed world of today."

Mr. Charles H. Derry, Consul-General for U. S. A., in felicitating the people of Ceylon on their achievement of independence expressed the hope that they would now work for furthering individual liberty and freedom.

Mr. Kolb-Bernard, Consul-General for France, referred to the ease with which Ceylon had achieved her independence and said that this was largely possible due to non-violence as preached by Mahatma Gandhi in India. He said, "When Ceylon was celebrating her independence, India was mourning the death of Mahatma Gandhi. But I hope that the peoples of India and Ceylon will follow the example set by

Gandhiji and in future the disputes between nations will be solved through non-violence as preached by India's great martyr."

The Consuls-General for China and Norway and the Representative of the Government of Burma expressed great satisfaction at the way in which Ceylon had become free and congratulated the people of Ceylon on the unique occasion.

Dr. Kalidas Nag read out the special messages sent by distinguished persons in India, Burma and Ceylon. These included messages from H. E. the Governor-General of Ceylon, H. E. Sri M. S. Aney, Governor of Bihar, H. H. the Nawab of Bhopal, H. E. Chia-luen Lo, Chinese Ambassador in India, H. E. U Win, Burmese Ambassador in India, Her Excellency Srimati Sarojini Naidu, Governor of United Provinces, H. H. the Maharaja of Sikkim, H. E. Sir Maharaj Singh, Governor of Bombay, the Hon'ble Dr. Syamaprasad Mookerjee, Minister for Industries and Supplies, Dominion of India, the Hon. Mr S. W. R. D. Bandaranaike, Minister for Health and Local Government, Dominion of Ceylon, Mr. S. N. Bahadur, President, Calcutta Branch of Nepali National Congress, and many others.

His Excellency Sri Rajagopalachari then unfurled the Lion Flag of Ceylon while a group of Bhikkhus headed by the Ven. N. Jinaratana Thera and assisted by the Revds. H. Dhamananda, Jinananda and K. Mahanama chanted Buddhist *Sutras*. Officers of the Army, Navy and Air

Force and all other military personnel present saluted the flag. Band parties, Girl Guides, Boys Scouts and volunteers of various national service organisations in Calcutta marched past in salute. The national anthem of Ceylon was sung in Sinhalese and Bengali. Conches were blown in accordance with ancient custom. Deafening cries of "*Lanka Mata Ki Jai*" were raised by the visitors and other spectators. The ceremony created a deep impression on all present.

His Excellency the Governor then spoke as follows: "The independence attained by Ceylon is a landmark in the progress of civilization in the world. India rightly imagines that Ceylon and India are one and the same. It is merely the modern political history that has divided India and Ceylon. But where the people are free these artificial barriers mean nothing. India was joined together with Ceylon and other Asian countries by that magnificent and ancient bond of Buddhism. The same bond binds the countries together even today. In literature, art and culture and in religious thought of all Asian countries there are indelible traces of that great bond. It was and is a wonderful and sacred bond. It is a great and proud privilege to us Indians that the Buddha was born in India. There has been a fresh bond between Ceylon and India this year when a portion of Mahatma Gandhi's ashes was consigned to the waters of the holy rivers in Ceylon. I hope that the ashes immersed in Ceylon waters would germinate and



fertilize and promote unity, peace and goodwill between the two countries."

After the Governor had finished his speech, Sj. Manindra Bhusan Sen Gupta presented to His Excellency three historical pictures relating to events in Ceylon. His Excellency then presented these pictures to the Ceylon Government through the Special Representative, Mr. M. W. H. de Silva.

Mr. S. B. Kirielle, Associate Editor of *The Maha Bodhi* and Joint-Secretary of the Ceylon Independence Celebration Committee, thanked the Governor and the visitors and all those who helped to make the function successful. The bands again played music and the function ended with the singing of the national anthems of Ceylon and India.

Among those who were of special help in making the function successful mention is to be made of Mr. P. N. Banerjee, Vice-Chancellor

of the Calcutta University, Mr. Raja Hewavitarane, who sent flags from Ceylon, Mr. M. W. H. de Silva, Representative of the Ceylon Government in India, who came all the way from Delhi to attend the function, Mr. G. G. Charles, Chairman of the Ceylon Independence Celebration Committee, Messrs. M. C. Dhiman, Jyotish Ch. Ghosh, P. C. Mitra, P. C. Law, Kesab Gupta, D. V. Jayasinha, Krishna Soft, Dr. Kalidas Nag, Dr. M. R. Soft, Dr. J. N. Maitra, Mr. Lahiri, Miss Debi Roy, Mrs. B. P. Ambett, Miss N. P. Biswas, the Ceylon students of the Calcutta University and of Astanga Ayurveda College, Bishop's College and St. Xavier's College, the Ceylonese business community in Calcutta and the Ceylonese students of Santiniketan. Special praise is also to be offered to Netaji Tarun Sangha, Chinese Overseas Middle School, Jubak Sangha of Calcutta and other organisations for providing volunteers, band parties, girl guides and scouts.

NOTES AND NEWS

Lecture on World Peace

A highly illuminating address on "World Peace" was delivered at our headquarters in Calcutta on 19th March last by Prof. Pryn's Hopkins, the eminent American psychologist. He traced the trend of man's mind in the present age and showed how it is leading towards the downfall of the human race. He gave a graphic description of man's mind in the various ages of earlier civilizations and how these civilizations came to an end when the mind was directed along wrong channels. He then pointed out the superiority of the Buddha's teaching from a psychological angle of study and said that the only hope for man's salvation in the present age was to walk along the path of peace pointed out by the Lord Buddha.

Dr. Kalidas Nag, who presided, described to the gathering the great service that Prof. Hopkins has rendered to the world by his original discoveries in the field of psychology and said it was a privilege to them all to hear such eminent lecturers from time to time.

Mr. S. B. Kirielle, in thanking Prof. Hopkins for his instructive lecture, said that everybody in the audience was undoubtedly impressed by the way how the speaker presented his subject and the effective manner in which he drove his argu-

ments into the minds of his hearers. They all felt that they were much wiser after hearing the lecture.

Reception to the Ceylon Relics Delegation to Burma

A reception was arranged by the Maha Bodhi Society of India at its headquarters in Calcutta on 21st March to welcome the Ceylon Relics Delegation to Burma. The relics that were being carried were those of Arahants Sariputta and Moggallana which are intended to be enshrined at Sanchi some time next year and which are at present in the custody of the Government of Ceylon. They were being carried to Burma at the request of the Burmese Government to be worshipped by the Buddhists of that country.

The delegation included the Hon. Colonel J. L. Kotalawala and the Hon. Mr. A. Ratnayake as representatives of the Dominion Government of Ceylon, and the Ven. Dr. P. Vajiranana Mahathera and Mr. Daya Hewavitarane as representatives of the Ceylon Maha Bodhi Society. Mr. P. N. Banerjee, Vice-Chancellor of the Calcutta University, presided at the meeting.

Exhibition of Relics in Burma

The sacred relics of Arahants Sariputta and Moggallana, which were carried to Burma by the Ceylon

Relics Delegation, were received on behalf of the Republic of Burma by H. E. the President, the Prime Minister and the Foreign Minister and on behalf of the public by the Trustees of the Shwe Dagon Pagoda. They were exhibited to the public for a week from 21st to 30th March. During the short period that the relics were being shown to the public thousands upon thousands came to worship the sacred objects.

Condolence Meeting on the Death of Dr. B. M. Barua.

A public meeting was held on 20th March last at the Maha Bodhi Society headquarters in Calcutta to condole the death of Prof. Benimadhab Barua, M.A., D.Lit. (Lond.), the great savant and Buddhist leader of India. Dr. Bimala Churn Law, M.A., Ph.D., D.Lit., presided and there was a large gathering present. Several speakers including the Ven. Dr. P. Vajiranana, Dr. Kalidas Nag, Mrs. Kalyani Mullick, Mr. Rajah Hewavitarane, Sj. Jogendranath Gupta and others spoke on the many

- qualities of the late Dr. Barua and the services rendered by him to Buddhist scholarship. Dr. Law who presided, after giving a vivid life sketch of Dr. Barua and the services he had rendered to Pali literature, called upon the admirers of the departed scholar to perpetuate his memory by founding either a library or a scholarship so as to benefit those seeking after knowledge. Dr. Law himself promised to give whatever service or help that was required of him in the matter.

A Valuable Donation

We are glad to report that the Ceylon Trading Company of Rangoon has given a donation of Rs. 1,500/- to our building fund which will be utilized to pay off our dues in connection with the extra storey which has been constructed in our headquarters building in Calcutta. While thanking the Ceylon Trading Company for this valuable donation we would appeal to our numerous friends to help us to pay off the remaining part of our debts incurred in connection with this building. This extra storey has been constructed mainly for the use of pilgrims and visitors and we make no income by charging anything for accommodation provided.

A Valuable Gift.

We must express our thanks to Mr. Jayantilal Parek for the valuable gift of a teakwood writing table and a revolving chair. They are of excellent workmanship and will be found very useful in our office. Mr. Parek is a Life Member of our Society.

New Life Member

It gives us much pleasure to announce that Mr. Bhajuratna Maniharshajoti of Nepal has become a Life Member of our Society. Mr. Maniharshajoti is one of the leading businessmen of Nepal and he owns and controls several trading stations in Tibet, Sikkim and Nepal in addition to a business house in Calcutta.

He is also the representative of our Society in Nepal.

While thanking Mr. Maniharshajoti for the active interest he is taking in our Society we invoke upon him the blessings of the *Triratna* for his long life and prosperity.

Forthcoming Vaishakha Festival

The thrice-sacred festival of the Buddhists known as the Vaishakha-Purnima, which commemorates the birth, enlightenment and the Maha Parinirvana of our Lord the Buddha,

falls this year on Saturday the 22nd May. The festival will be celebrated at all the centres of the Maha Bodhi Society in India. The programme includes the holding of public meetings, Buddha-puja and Dana to Bhikkhus, feeding the poor, distribution of fruits among hospital patients and the bringing out of a special Vaishakha Number of the Maha Bodhi Journal.

All contributions in this connection must kindly be sent to the Treasurer or Secretary, Maha Bodhi Society of India, 4-A, Bankim Chatterjee Street, Calcutta—12.

THE CYNOSURE OF SANCHI

BY

THE VEN. BHIKKHU METTEYYA

being a learned and illuminating account of the world famous monuments at Sanchi in the State of Bhopal, the romantic story of the discovery therein of the sacred relics of Sariputta and Mahamoggallana, the two chief disciples of the Buddha, and an account of the presentation of these relics to the Indian Maha Bodhi Society by the British Government.

Written in the inimitable style of the learned Thera with an Introduction by Mr. Devapriya Valisinha, General Secretary, Maha Bodhi Society.

Millions of devotees who were fortunate to see these precious relics should not fail to read this in order to understand their full import; to those who have not seen the relics this booklet is a necessity.

Order your copy immediately.

(Price Re. 1/- (postage extra).)

MAHA BODHI BOOK AGENCY,

4A, Bankim Chatterjee, Street, Calcutta—12.

OBITUARY



Dr. BENIMADHAB BARUA, M.A., D.Litt. (Lond.).

It is with deep sorrow that we have to announce the passing away of our esteemed friend Dr. Benimadhab Barua, M.A., D.Litt. (Lond.), F.R.A.S.B., Tripitakacharya, Professor of Pali and Lecturer in Ancient Indian History and Culture, Calcutta University, at his residence in Calcutta on 23rd March, 1948.

Dr. Barua was undoubtedly the foremost Buddhist scholar of modern times and his fame spread to all parts of the civilized world. His original and voluminous works, of which there are many, are masterpieces of research and deep study and they are read with interest by scholars all over the world.

Born of a Buddhist family on 31st December, 1888, in the Chittagong District in Bengal, Dr. Barua took his M.A. degree in Pali from the Calcutta University in 1913 topping the list. He proceeded to England on a state scholarship and took his M.A. degree in Philosophy and his D.Litt. degree in Pali. He was appointed to the Calcutta University in 1918 and was to have retired from service by the end of this year.

By the death of Dr. Barua the Buddhist world has lost a scholar of eminence and we a sincere friend of our Society. We offer to his bereaved family our deep-felt sympathy.

Sabbe Sankhara Anicca

OBITUARY

MRS. SUJATA HEWAVITARANE

We have learnt with deep sorrow the passing away of Mrs. Sujata Hewavitarane, the relict of the late Mr. Edmund Hewavitarane, the prominent Buddhist leader of Ceylon.

Mrs. Hewavitarane lived to a ripe old age and was widely known for her pious life and great charities. She was an educated and cultured lady and was connected with various social-service organizations of her country.

To the many relatives and friends who mourn her loss we offer our heartfelt condolences.

Anicca Vata Sankhara.

OBITUARY

MR. SUKUMAR HALDAR

We are grieved to hear of the death of Mr. Sukumar Haldar, a friend and well-wisher of our Society. Mr. Haldar served the Government for some time as a Magistrate. He was also a prolific writer and contributed many interesting articles to various journals including *The Maha-Bodhi*.

We offer our condolences to his sorrowing relatives.

THE MAHA-BODHI

**JOURNAL OF
THE MAHA BODHI SOCIETY**



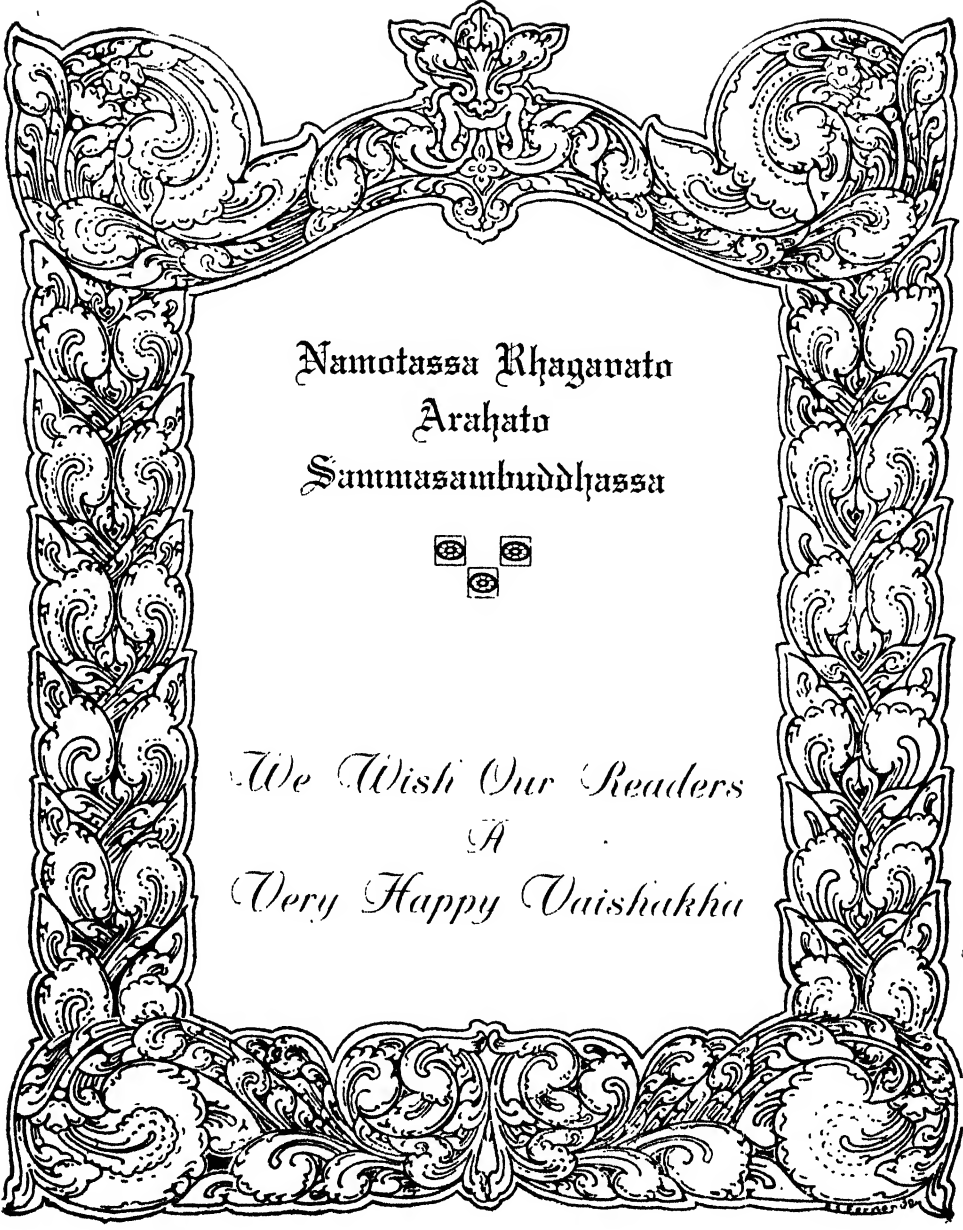
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Namotassa Bhagavato
Arahato
Sammāsambuddhassa



*We Wish Our Readers
A
Very Happy Vaishakha*





THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 56.] B. E. 2492 MAY—JUNE C. E. 1948 [Nos. 5—6

LORD BUDDHA TO SARIPUTTA

Then Sariputta you must train yourself thus : In this body together with its consciousness, there shall be no notion of "I" and "mine" no tendency to vain conceit. Likewise in all external objects there shall be no such notion or tendency. We will so abide in the attainment of the heart's release, the release by insight, that we have no notion of "I" and "mine" no tendency to vain conceit. That is how you must train yourselves.

In so far as a monk has no such notions, no such tendency . . . and abides in such attainment . . . he is called "a monk who has cut off craving, broken the bond : one who by perfect comprehension of conceit has made an end of ill".

—ANGUTTARA NIKAYA

THE RELICS.

MADAM A. CHRISTINA ALBERS

Through the weary, silent ages
Comes a message, soft and tender,
Heart-throbs of a consecration,
Full of love and full of longing.
Waft the winds the mystic story
Of two lives in service given,—
Holding out to searching mortals,
To unclosing hearts that listened,
The white flag of Truth's fulfilment,—
Sariputra, Moggallana,
They the first hands of the Master.
Hark! the clouds repeat the story,
Harken, for all nature listens!
And behold! on wings of silence,
Carried on by faithful devas,
Come to us those sacred relics—
White as marble, pure as snowdrops—
Watched over by silent keepers
Through the lone and timeworn ages;
And the echo of their voices
Speak again the holy mandate:
"Go ye forth unto all peoples
And convey the saving message".
Let us then in awe and silence
Gaze upon those sacred missiles,
Which will still stir on to labour
And to holy consecration
Hearts that waited in the silence
For a touch from spirit regions.
Let us join in holy union,
Carry to a world in sorrow
The redeeming flag of healing;
Bear the Torch to sighing beings,
Who still tread the road of darkness—
Hopeless—to despair surrendered;
Tell to wailing sobbing pilgrims,
That within their own heart's garden
Grows the plant of their redemption,
And the veil of darkness lifting,
Will give to a world still bleeding,
Hope of life and Truth's fulfilment,
Peace and love to friend and foe.

EARNESTNESS

VAPPA MAHA THERA

Island Hermitage, Dodanduwa, Ceylon.

“Handa dani bhikkhave
amantayami vo :
Vayadhamma sankhara,
appamadena sampadetha’ti.”
“Verily, I say unto you now,
o Monks :
All things are transient, work out
your deliverance with
earnestness !”

These were the last words of the Buddha; for us a reminder not to give up the struggle against the evil fetters of greed, hate and ignorance (binding us to existence), in order to escape the misery of Samsara.

A great satisfaction gives us the Master's solemn assurance that we do possess the power to overcome all evil things in us and to develop all good things. Just as the overcoming of evil, so also the begetting of good things in us will bring us joy and happiness.

Therefore the Buddha said: "The evil and unwholesome things you should abandon, and arouse in you wholesome things." If this were impossible, the Buddha never would have advised us of putting forth all our energy and effort and struggle for this object, and never would have said: "I am a teacher of action, of endeavour, of energy." Training must be done, will must be exercised exer-

tion must be made. There must be no turning back, there must be ardour, there must be energy, there must be perseverance, there must be mindfulness, there must be right understanding, there must be earnestness."

Whenever anybody accused the Buddha of being a denier, a suppressor, a scorner, having no regard, etc., he should answer thus : "Truly, regardless is the Buddha, because all regard to visual objects, sounds, smells, tastes, bodily impressions and mental objects is utterly abolished in the Blessed One.

Without love is the Buddha, because all love to visual objects, smells, tastes, bodily impressions and mental objects is utterly destroyed in Him.

"Inactivity teaches the Buddha, because he teaches not to be active in doing evil by thoughts, words and deeds.

“Annihilation teaches the Buddha, namely, the annihilation of greed, anger and delusion.

“A scorner is the Buddha, because he scorns all bad actions in thoughts, words and deeds.

“A denier is the Buddha, because he denies all greed, hate and ignorance and all the other unwholesome things

"A suppressor is the Buddha, because he teaches us to suppress all evil and unwholesome things, and suppress all bad actions in thoughts, words and deeds. For one who has completely suppressed all these things is called a Suppressor."

"An outcast is the Buddha, because he has been cast out from Sam-sara and excluded from further re-birth." (Ny.-Ang. N. VIII, 11).

"Earnestness leads to the
Deathless,
Heedlessness is the road to
Death ;
The men with earnestness will
never die,
The heedless are as if already
dead." (Dhp. 21.)

"What many monks and laymen, have attained, why should I not attain this, I am healthy, full of faith, am not a hypocrite, not a pretender or boaster, but I have will-power and understand that all sense objects are transient, subject to pain and suffering, an ulcer, a thorn, a misery, a burden, an enemy, a disturbance, empty and 'void of an I'go' why should I not hope for deliverance and Nibbana?"

In the *Mahavacchagottasutta* the Blessed One said that not only monks and nuns attained Nibbana, but that even many laymen and lay-women, remaining in the world and living a chaste life free from fetters and hindrance of the mind, had attained Anagamiship, *i.e.*, the third state of Holiness, the state of the "Non Re-

turner", so called as he after death will never again return to this world.

Just now, at this present and materialistic time, such words of the Buddha have a stimulating and encouraging effect, because many people labouring under the delusion that in this modern time of aeroplane and autocar, the present generation, despite their best intentions could not find time and leisure to cultivate higher mental faculties: to practice "bhavana".

Over and over again, the Buddha assures us: You can will, you can act, you can improve, you can change your character by certain lines of effort and attain deliverance!

He who wills to succeed, is half way to it. Where there is a will, there is a way! The will is the root of all things, not only of vice and suffering, but also of virtue.

Negation of the will for demeritorious action is taught by the Blessed One.

"Chanden'eva chandam pajahati: through desire the will will be conquered." Through will having attained holiness, the will for holiness has been stilled.

In the *Iddipada-Samyutta* (I,1) the Brahman Unnabha asks the Venerable Ananda: "What is the purpose of the Holy Life as explained by the ascetic Gotama?"

"To give up one's will, therefore one practices the Holy Life under the Exalted One."

"Is there a way, a path, to give up one's will?"

"There is, brahman, a way, a path, to give up one's will."

"What is now, venerable Ananda, the way, the path, to give up this will?"

"There a monk develops the 4 roads to power: concentration and effort of will, of energy, of mind and of investigation. 'This, Brahman, is the way, the path, to give up one's will.'"

"This being so, venerable Ananda, there will be only an endlessness but no end (of the actions of willing). That through will the will may be dissolved, such a thing is not possible."

"So I shall put you a question, Brahman, and you may answer it as you please!"

"What do you think, Brahman, did not arise in you first the will to go to the monastery-garden? And having reached the monastery-garden, did the will then not come to an end?"

"Yes, o Master."

"It is just the same with the monk, who is only, free from greed, perfect, who has accomplished his task, thrown off the burden, attained his goal, cast off all hindrances and fetters and attained deliverance through wisdom. Whatever such a one formerly possessed of will, energy, mind and investigation with regard to the attainment of holiness, having become holy,—such will, such energy, such mind and such investigation has ceased."

"What do you think now, Brahman, if it is so, is there an end or endlessness of willing?"

"Certainly, Venerable Ananda, if it is so, then there is an end of willing and no endlessness."

The will (cetana) says the Buddha, I declare as the action (karma) for through the will one does the action in thoughts, words and bodily deed. The will is the action and nobody can put back the resolution one has taken upon oneself.

Only he, who is striving earnestly after developing higher mental faculties, he can accomplish what the multitude thinks impossible.

"You will become truth, if you love the truth.

You will become earthly, if you love the earthly."

The faith of every man comes out of his innermost: what he loves, he is; and what he is, he loves; and he believes it too and will be united to it; because every thought attracts its thought object.

He, who does his work as in duty bound, he will attain Nibbana by following the Holy Eightfold Path, consisting in Right Understanding, Right Thinking, Right Speech, Right Action, Right Living, Right Effort, Right Attentiveness and Right Concentration, be it in this life, be it in the next life, be it in any other future life.

Therein take your refuge, therein see your sovereign remedy and with all your heart strive for it; then will peace develop into everlasting bliss.

Not to know the whole truth merely by words—but to know it from inner practical experience, this is the highest necessity of life.

"To know, is to do", without realization in practice there is no true knowledge in mind. Take it and make it the guide of your life. But

the proof of the pudding is in the eating.

A real Buddhist is always striving after wisdom, to learn to know the world in its outward and inward creation, to penetrate the conditional arising of all mental and physical phenomena. He will reach that high and lofty realm of freedom ; because of his self-control he gets to know the wholesome and unwholesome influences of his mind.

Therefore he is always alert and mindful, gets his livelihood by a right way of living, abstains from all alcoholics, narcotics and stimulants, fasts on every first, quarter and full moon, on the last quarter and the new moon, leads a retired life, avoids harsh language and abstains from quarelling, suppresses all demeritorious things arising in his mind, remains always even-tempered when despised, gives no judgment about others as he knows that he will hurt himself.

In short, he is always clearly conscious of all his actions in thoughts, words and deeds, utters always the right word at the right time, on the right spot.

Thus he lives for his own welfare, for the welfare of others and of the whole world.

In spite of all ignorance, of all greed, anger and delusion, mankind is bound by an invisible tie, a tie of goodwill, loving kindness, compassion and sympathetic joy, a tie which binds us together as the same kind of beings of nature. It is not an empty dream but a truth, which has been proclaimed by all enlightened men : that it is the destiny of mankind to

obtain the highest wisdom, Enlightenment and Nirvana, and that everyone can reach the goal, if he fulfills the necessary conditions.

Whether one lives the life of a householder, or whether one becomes a monk, when there is wrong living it is impossible to attain deliverance of mind ; but if the mode of life is according to the Holy Eightfold Path, one may be sure to attain the Goal of Holiness : Nibbana.

In ascending direction leads the Holy Path along, from the mundane to the supermundane ; and compared with the worldlyling such a being, following the Holy Path, becomes a superman, who in his highest perfection represents the Enlightened One.

To work for enlightenment and deliverance of mind is everywhere possible for one who has heard and who is practising the teachings of the Buddha.

At what epoch is it possible to attain enlightenment and deliverance of mind ? It does not depend on any epoch. As long as there are men, will to develop the Holy Eightfold Path, and are absorbed in constant meditation on the Buddha, Dhamma and Sangha and are delighted in the growth of moral and mental faculties, so long everlasting Bliss may be realized.

Hence the truth proclaimed by the Blessed One depends on no special epoch. It is the visible truth leading to Nibbana, but it can be penetrated and realized only by a wise man, through his own experience.

“Enraptured with lust, enraged with anger, blinded by delusion, over-

whelmed, with mind ensnared, man aims at his own ruin, at the others' ruin, at the ruin of both parties, and he experiences mental pain and grief." But as soon as lust, anger and delusion are given up, then all mental pain, grief and sufferings are destroyed, and one has reached "The Everlasting". But such is the teaching of the Holy One, the timeless and visible truth leading to Nibbana, which is intelligible only to a wise man through his own experience.

So long as there are monks, who are filled with living faith in the Buddha, Dhamma and Sangha and live together in harmony and feel it their duty to follow the Holy Eightfold Path, and are untiring in developing meritorious actions and detest slothfulness: so long will the Dhamma, the universal Law, continue.

Thus it rests with us to decide, whether the Dhamma should continue for the good of the many, or whether the demon in human shape should gain power.

The "Will" manifested in our good and bad actions decides about our future and our whole destiny. Only he, who understands the whole truth, and nothing but the truth, furnishes the conditions for a long duration of the Dhamma, whilst those with a wrong understanding will ruin the Dhamma in less than no time.

The truth has one great obstacle to face, delusion which constantly opposes it. Not the common denier is the strongest antagonist, but the man with great enthusiasm and little

knowledge, and the overwise hairsplitter who pronounces his system as the only refuge, and the pious man who believes out of veneration, who is afraid to give any opinion of his own but only what he has learnt in his school, and the fanatic with his narrowness: all those are the real enemies of truth.

It seems nearly impossible to carry the torch of truth through the crowd without scorching it.

Now what may be the cause that there are only so few people in our present time that attain deliverance of mind, though the path to liberation is clearly shown?

The cause is that the mass of the people are not walking on the Holy Eightfold Path, and that they do not like to exercise control over their mind. They will perhaps say:

"Well, what can the world

bestow on me?

To be in want, always in want!

That's the constant song that

ever our ears resounds.

And all our life long we hear

irksome song."

"Why, truth, didst thou come to worry us before our time and bring so much affliction?" Thus the ignorant are talking without rhyme or reason. They feel bored, and at this time they distrust their own mind. It is because politics swallow up all their desire for developing their higher faculties of the mind which would enable them to perceive clearly and distinctly the sphere of hell, earth and heaven in their true light.

The noble disciple of the Buddha, however, considers this world as a labyrinth of errors, as a dreadful desert, as a pool of infamy, as a dwelling place of wild animals, as a land of ill-luck, as a source of sorrow, as an ocean of misery, as a false joy, as an endless suffering, as greed, anger and delusion beyond measure, as thirst never stilled, as a skeleton at the feast, as a laugh on the wrong side of the mouth, as a stink in the nostrils, as a delicious drink mixed with poison, as a place being too hot to hold one, as a *Fata Morgana*, as a dwelling place of vice, as a harmonious disharmony, as a pitiless war, as a breathing death, as a hell of the living, as an endless funeral, as a pompous illusion, as an arrogant misery, as a deplorable luck, as an apothecary's shop full of bitter gilded pills.

For that reason the noble disciple has no more desire to build up this world, but to get rid of it. He knows that all things are not worth the trouble. All bodily forms, feelings, perceptions, mental formations, and consciousness he regards as transient, subject to pain and suffering and void of an Ego. Having thus attained insight into these 5 groups of existence the noble disciple will attain deliverance of mind in due course of time and will reach happiness supreme.

Hence one could not say that observing the Holy Eightfold Path be equal to self-torment and pessimism, as it is the unfolding of inner serenity accompanied by unhemmed moral courage—the only worthy endeavour in life!

That is the solace of the Buddha, in which our heart always delights and which guide us from worldly illusions into the realm of truth, from the restless struggle for existence to everlasting peace.

It is a delusive idea to regard this world as the best imaginable. Behind the laughing mask of nature there are other things hiding than mere idle laughing and jubilation. Take away the mask, and you will find such things as cannibalism, child-murder, sanctioned murder in many forms, slavery and bondage, theft and robbery, oppressing and torturing old and helpless people and prisoners, disregarding the life of others and massacre and attack from enemies pouring blood out like water, taking delight in ferocious deeds, shamelessness and sexual perversion of every sort, and egotism without limit: such the silent thinker is beholding the world and the life that the majority welcome and love so dearly.

"Don't trouble me with your mother nature," told Prof. Naegeli to a student, who in his bulletin bestowed great praise upon nature.

He said: "If mother nature had been so kind-hearted as the common run of people say, she would never allow the cat playing with the mice so cruelly and the redbacked shrike piercing the insect in such a horrid and dreadful way. Who else did put such horrid instincts into these creatures but your glorified mother nature?"

She certainly disposes over wonderful instruments and arrangements by which she is of great use to us to-

day, but she will destroy us to-morrow.

"Don't try to find compassion in nature! Amongst men you may find compassion. We must compel nature, to hand over to us her instruments to our interest."

To value life in a correct way it is necessary to that end to plunge into deep reflection on that is alive and astir on this earth. The "Iccē vita" will as a plastic picture reveal to our mind's eye that Gorgon's head, whose looks turn the beholder to stone.

Generally most people dislike to see the true facts of life. They like to lull themselves in security by sweet dreaming, imagination, enthusiasm and take the shadow for the substance—but whenever they see for one moment things in their true nature, they turn away with a shudder and say: "My dear Sir, don't think about those things so deeply."

Such people are deceiving themselves by sophism, hair-splitting and false pretences, better than the deepest thinkers in trying to solve the problem of "Know thyself!"

- Annamaunakhadika ettha vattati : It is the practice here that one being eats up the other, says the Buddha.

In the air as on earth, as well as in water, all living beings are in a permanent struggle for existence, in a never ending battle of life. Due to greed, anger and delusion man is always at war with his neighbour, trying through tricks, dodges and devices, to live at the expence of others, like Cain, to kill his brother, rob him or make him his slave.

We see how in rage men are killing each other, ruining each other out of greed and anger: a pitiless war without mercy and compassion. And the more man becomes civilized, the more dreadful is the struggle for existence—sounds of merciless savagery and yelling shrieks of mortal fear and horrible yells of death cry to heaven for vengeance.

In a thousandfold echo we hear the mad cries of pain and despair—the wild howling of the myriad of hecatombs of most unlucky creatures, which the "homo sapiens" daily and hourly drags on to the altar of science and to the slaughter-houses.

The fumes of this ocean of blood are rising heavenwards, calling for revenge. We are breathless—seeing thousands of worlds go to wreck and ruin under pain and torture—worlds like our own.

Our shuddering eyes are beholding many horrible crimes, wars and plagues with their havoc and devastations.

We are reading the oppressing thoughts of guilt, of repentance and accusation. "Oh, have pity, you gloomy ghosts of guilt!" But they have not. Threatening they are appearing before our mind, pictures of judgment, of conscience, are running through our mind in mortal fear.

Numberless like the stars in the canopy of heaven, so our prayers rise to heaven, but with no response!

They never will be heard in
heaven
If heaven does not enter us!

And only there the prayers ripen,
Where love and mercy fill our

heart ;

There will the ever rising
sorrows

Calm down, there in that heart
alone,

That, free from fear and unrest,
firmly

Is fixed on Buddha's Holy Law !

Through steadily following the Holy Eightfold Path, and being devoted to exertion and patience, it is possible, even for the worst evil-doer, to bring the liberation of his heart to highest perfection and so partake of happiness sublime.

Thus, one proudly can say that the teaching of the Buddha bestows the highest happiness even in this present life. It fulfills all our higher aspirations and makes the sun of righteousness shine in our heart. It satisfies all our expectations of life, bestows incomparable security, does not let us fall again into error but frees us from greed, anger and delusion, frees us for ever from all evil and suffering.

Even the many good things one may have sacrificed for the material welfare of other beings, be they ever

so great and noble, even they are transient and subject to decay ; but the 4 Noble Truths that the Buddha has proclaimed to the world, are immutable, indestructible and everlasting.

And that generation is the happiest, where these 4 Holy Truths are well established and known. For that reason one should not miss such golden opportunity, but incite one's will to realize these truths and reach enlightenment, so rarely found in this world.

That is why the Buddha said at the time of his death .

"All things are transient, work out your Enlightenment with earnestness !"

"Adhigatam idam babuhi amatam,
Ajjapi ca labhaniyam idam,
Yo yoniso payunjati
Na ca sakka aghatamanena."

(Theri-Gatha, 513).

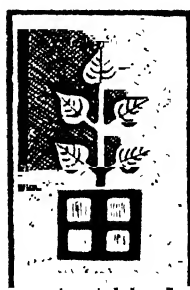
"Attained has been this deathless-
ness by many,

And still to-day this state can
be attained,

By him who strives in
earnestness,

But none will reach it without
strife."

(Translation by Nyanatiloka).



THE BUDDHA AND HIS MODERN DISCIPLES

MADAME ALEXANDRA DAVID-NEEL

A remarkable fact, one belonging to all ages and to all countries, is the change of personality that the enlightened philosophers and religious masters undergo at the hands of their self-styled disciples. There is not one accepted founder of a philosophy or a religion who has escaped this lamentable fate. Whether it be Siddharta Gautama, Jesus, Mohammed or Sankaracharya, his has been the same destiny.

Now, by travestying in this way the character of their Master, these unfaithful disciples naturally have been led to travesty his doctrine, robbing it of its special character, its originality and its strength.

The Buddhists would be taking to themselves an unmerited glory if, by closing their eyes to the obvious, they thought to have entirely escaped the error into which the adepts of all other doctrines have fallen and to have wholly preserved to the one whom they honour under the title of Buddha, his true and mighty personality. They too, from early times, have accumulated around him childish legends and absurd miracles. Depriving him of his human character, they have made of him a god to whom temples are erected, who is worshipped and whose relics are venerated. By thus relapsing into the ritualism that deadens the intelligence and which, for this reason, was ex-

plicitly condemned by the supremely intelligent Gautama, his followers have caused the Dharma and Sangha to become lifeless and devoid of spiritual power in the world.

Is this what the Buddha wished? Surely not. When he commanded his disciples to spread his doctrine, he had in view the happiness and well-being of man. His words bear witness to it:—"Go ye and wander forth for the gain, for the welfare of many, in compassion for the world." This same thought we find again, poetically expressed, in the Lalita Vistara when the Buddha says:—"To the world enveloped in the darkness of ignorance and trouble, I will give the great light of the highest science."

Now, what is this "Highest science"? Which is the science that is capable of producing the well-being and happiness of man? The Buddha emphatically proclaimed it:—it is the correct knowledge of things, right views, the soundness of mind which makes clear what is of real benefit to the individual in particular and for humanity at large.

Where are then the energetic disciples of the energetic Gautama, who follow in his footsteps and have at heart the desire to imitate him in propagating, in the world, his method of combating suffering? Should not the Buddhists be the first to denounce

evil, that is, error in all its forms. Should they not seize upon every flagrant case of injustice, of cruelty, of bad faith as an occasion for drawing to it the attention of the unthinking masses. Should they not warn them against their indifference by making them understand that the misfortune which today overtakes their neighbour can tomorrow befall them, and that so long as evil exists no one is safe from its effects. Finally, should they not prove to suffering humanity, that they themselves are the originators of their suffering through their beliefs, their erroneous ideas, their shortsighted egoism, their hypocrisy, which they think adapted to serve their individual ends, but which always augment their painful insecurity.

"Enshrouded by darkness shall you not seek for a lamp", says the Dhammapada.

It is not within anyone's power to be a potent all-sufficing light to others, but what is possible, what is the duty of the spiritual sons of the Buddha is to incite men to light in themselves "their own lamp" by which to illuminate their path.

The world of to-day does not resemble the one in which the Buddha lived; men's preoccupations and needs are different. What they now seek are not ancient formulas, old tales which are not in agreement with any of their existing thoughts. Unlike the followers of other doctrines who are bound by out-of-date dogmas, we Buddhists can present men with a perfectly up-to-date teaching, more than ever up-to-date,

at a period when the supremacy of intelligence is so boastfully acclaimed. Then why not give to this teaching the greatest possible scope? . . . That which is so wonderful about the Doctrine of the Buddha, is that it remains true and efficacious for all ages, that it does not depend on revealed dogmas or on mysteries or on gods, but on truth itself. To acquire right views, to have our thoughts and actions based on knowledge proceeding from investigation and experience is a method incapable of failure.

There are few people who will refuse to admit the truth of this statement, but the mental lethargy and intellectual torpor in which the majority of us are more or less sunk constitute powerful obstacles in the way of acquiring right views.

By way of example and in order to become qualified for drawing the attention of others, it is important that we closely observe the events which arise in the world, search for the causes and examine their effects. To be deluded by words and speeches is contrary to the spirit of Buddhism. One who is worthy of the name of Buddhist examines the facts and judges them after the only Buddhist criterion: do these things lead to the welfare and happiness of beings or do they produce suffering? . . . having formed a clear opinion, the moment has been arrived for him to go forth with courage and draw the attention of those who are thoughtlessly drowsing to the result of his investigations.

There are certain words belonging to the Sacred Writings which the Buddhists repeat with complacency

and which, too often, become as a cradle song that lulls them contentedly to sleep, sparing them the fatigue of thinking. One of the best known is: "Abstain from all evil, do good, this is the law of the Buddha". The precept is good, provided that those who repeat this injunction hold clear notions as to what is *good* and what is *evil*. Some will answer: For our guide in this we have the five precepts. Exactly so, but there is more than one way of conceiving each one of them.

Do not kill. Does it only mean that we are not to stab another man in the heart or shoot him in the head? . . . Must or must not war be considered as included in this prohibition? . . . Are there not indirect ways of murdering such as, for example, by allowing men to be killed, without defending them or even protesting against the act? . . . And apart from brutally inflicted death are there not other methods of bringing about the same result through excessive labour, privation, misery? . . . Must the precept be understood to refer only to the murder of the civilised individual or does it cover also the systematic suppression, more or less slow, of the so-called inferior races. And further again, does this commandment prohibit or not the slaughter of animals and the cowardly inciting to that slaughter by those who do not kill themselves, but who are the butchers' clients.

Not to take what has not been given.—Does this merely imply not to put your hand in the pocket of a

passer-by or to rob another's cash-box. That which is extorted under compulsion or by ruse, privately or by governments, all the gifts or the labour obtained under false pretences, should these be included or not under this heading? . . .

The same scrutiny can be applied to the other three precepts. For example: how many are the ways of lying? . . .

And the "Good"? To do good, what does that imply? —Is it only to refrain from acts prohibited by the five precepts, to give alms? . . . That is to be doubted. An almost passive attitude, a timid or indifferent accepting of iniquity, of falsehood, of all evils which are caused by the holding of wrong views and which are endured through other wrong views, is not a Buddhist attitude. It is not in keeping with the epithet of "warrior" conferred by the Buddha on his disciples.

"Warriors we call ourselves, O disciples, because we wage war. We wage war for lofty virtue, for high endeavour, for sublime wisdom, therefore we are called warriors." (Anguttara Nikaya).

We must war to acquire for ourselves this lofty Virtue, this high endeavour, this sublime wisdom because they make us a living power for good; but we must also war so that lofty virtue, high endeavour and sublime wisdom reign in the world and that they be not hindered and crushed by the might of ignorance, by the symbolical Mara of the Buddhist Writings.

The Bodhisatva can accept suffering for himself, if he judges it to be for the benefit of others, but no Buddhist can accept the infliction of it on others without he has made every effort of which he is capable to suppress it.

It is not through the contemplation of a mythological Buddha that we

shall follow the path shown by the real living Buddha: Siddharta Gautama and that we shall attain, as he did, to illumination, to supreme deliverance. It is in pursuing valiantly, as "warriors" the fight against suffering and against the false views which are its cause. It is in "wandering forth for the gain, for the welfare of many."

The way by which men come we cannot know ;
Nor can we see the path by which they go.
Why mournest then for him who came to thee,
Lamenting through thy tears : 'My son ! my son !'
Seeing thou knowest not the way he came,
Nor yet the manner of his leaving thee ?
Weep not, for such is here the life of man.
Unask'd he came, unbidden went he hence.
Lo ! ask thyself again whence came thy son
To bide on earth this little breathing space ?

Patacara—Therigatha.

THE VAISHAKHA FESTIVAL

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The Vaishakha festival, annually celebrated by the Buddhist World to commemorate the life, history and philosophy of Gautama Buddha, the Great Founder of Buddhism, is an occasion when we have to recall the work that this great Founder did to the world, and its potentialities in the present-day history.

600 years before the birth of Christ, Gautama Buddha foresaw the fissiparous tendency of the people of India and of the outside world in which the rule of "self" was dominating the higher good of mankind. He, therefore, tackled with the main problem of "self" and its control by the higher spiritual forces of selflessness. His great message to the world was to devote "self" to the service of selflessness in thought, word and deed and this is the apex and quintessence of Buddhism as the great Founder preached during his life.

The key-word in Buddhism is Nirvana, which etymologically means "blowing out" of self, *i.e.* egotism. The Founder's system was essentially logistic, and he prescribed Nirvana as his reward for the self-effacement of "self". It did not mean that "self" should be eliminated from human forces, but that it should not be treated in isolation with civic duties ; consequently he provided the

mental beatitude as a resultant reward for selfless devotion to the service of one's fellow-creatures. But this reward was treated as too meagre with the result that Buddhism underwent a change in the hands of his disciples giving rise to the origin of the schools of Hinayana and Mahayana ; the latter being a wider adaptation of Buddhism to the tenets of orthodox Hinduism against which Buddhism was both a religious and metaphysical revolt. Hinduism followed the precepts of other primitive faiths in providing reward and punishment for merit and demerit. It created a paradise and a hell for this purpose and numerous gods, priests, fasts, feasts and sacrifices for that purpose. Buddha made a clean shape of that all and based his principle on a purely humanistic principle which modern science has amply justified. It is the one religion that is now recognized as both scientific and supremely ethical.

Buddhism taught the people that there was something higher and nobler and better than the creed of egotism, and this higher spiritual plane was reached by its followers in India and in later years by the whole of Asia with the result that Buddhism today is the most popular creed of the civilized world counting as it does one-fourth of the human race,

Its future depends upon the earnestness with which its followers promulgate this view to the rising generations of all parts of the world. We want Buddhist missions to revive. Such missions, as we have founded for the promulgation of these views, should recreate a new life in the

West, and indeed, in the whole world. At the present moment, the world is struggling for a new order and a new message, but the message of Buddhism is not only old, but always new and refreshing and it should serve the purpose for which the great teacher lived.



THE MESSAGE OF WESAK

SRI PRIYADARSI SUGATANANDA

(*Francis Story*)

More than two thousand five hundred years ago, a Prince who had given up his princely heritage to wander forth in search of the ultimate meaning of existence and to meet face to face the enemy, Ignorance, sat beneath a Peepul tree in Gaya and there found the answer to his tremendous question.

As he seated himself there a great, indomitable resolution had formed in his mind. even though his body should perish and the flesh drop from his bones he would not rise from that place until he had found Supreme Enlightenment.

It was the final stage of a long and arduous quest. For many years since the night he left home, wife and child to become a roofless wanderer, Prince Siddhartha had gone from teacher, to teacher, from ashram to ashram. Many were the philosophies he had studied, and he had practised terrible austerities, shrinking from nothing that might prove the gateway to the eternal Truth. Yet he had not found it. All systems, all Yogas and Tapas had been mastered by him ; and all, he found, fell short of that utter release from Samsara that he sought—that release in which no single element of suffering or factor of rebirth remained.

He had broken his last fast just in time to save his life, and now, physically fortified by a bowl of milk-rice given him by a village girl, he sat beneath the tree— that peepul tree which was to become forever afterwards the holy symbol of his attainment.

Then, it is said, great temptations attacked him ; vast desires loomed up and assailed him out of the moon-flooded night, out of the depths of his subconscious mind. Thoughts of home, of his beautiful, devoted wife and young son ; thoughts of his father, who had fastened all his fondest hopes upon the heir who could have been a Chakravartin, a World-ruler ; thoughts of the glory of conquest and pomp of rulership ; thoughts of the luxurious life he had left behind.

And most destructive of all, the taunting, ironical doubt : "What is the use of this quest? What are you seeking— *Is there anything to find?*"

It was the last great assault of Mara, the Lord of Desire and of Death. But the Great Being sat unmoved, calmly watching the hosts of evil as they made this, their last attack upon the citadel of his mind. He was unperturbed because the first glimpse of the truth had already come to him. He knew that these

were mind-made phantoms ; that they had no actuality outside his own mind, and that he himself had power to render them impotent, to destroy them completely. For as He said long afterwards : "Mind precedes all mental states ; Mind is chief ; they are mind-made." And again : "Those who control the mind, that travels far, wanders alone, is without a body, and lies in the cave (of the heart)—they escape from the fetters of Mara."

So the Bodhisatta sat serene and tranquil in the midst of turmoil, like the still centre of a whirlpool, steadfast in his own spiritual power, watching with detachment the play of his thoughts. And then, remembering that it was for this supreme moment that he had practised the Ten Perfections of a Bodhisatta through many cycles of rebirth, he touched the earth with his right hand, calling it as witness to the deeds of virtue, renunciation and universal compassion he had performed in the past.

In Buddhism the Act of Truth is a most solemn and powerful invocation; it can only be performed by one who is conscious of himself as the arbiter of his own destiny, and who is fully accomplished in the Paramis. When one such has recourse to the Act of Truth it produces a cosmic response; the very universe itself is moved to confess the greatness of him who calls upon it.

The Great Being put his fingers to the ground and the breast of Mother Earth trembled. Echoing in subterranean caverns where life germinates

darkly and in secret ; answered by the hollow vault of heaven and throbbing to the uttermost reaches of space, the Voice responded. Yea ! Many and many a time has my bosom been soaked by his blood, shed gladly for others. Yea ! More and yet more than the innumerable eyes of heaven has he given of his eyes, in life after life. Yea ! more and yet more than the countless grains of sand by Ganga's broad stream has he made sacrifice of his body, to win this, the Eternal and Unchanging, for himself and all sentient beings...

Then at that sound the hosts of the Tempter paled, shrank and faded into nothingness, like grey wraiths of morning mist before the splendour of the sun. Mind had conquered mind. Siddhartha Gautama was no more ; in his place there sat a Buddha Supreme.

It was then, in the third watch of the night, that He, newly awakened, perceived clearly the origin, cause and cessation of Suffering. He saw that all the deceptive phenomena of Samsara have their root in Ignorance. Because there is ignorance of the nature of Samsara and of the nature of Mind, which in its essence is pure and uncompounded, defilements and multiplicities arise ; because of Ignorance, the thought of Self and of actions performed by the Self come into being, and these are the Sankharas which constitute the illusion of separate identity. Dependent upon these Sankharas and their Karmic background, Consciousness comes into being, and the three conjoined causes determine the mental and

bodily constituent of the subsequent birth. From the Mental and Physical (Nāma Rūpa) aggregates arise the Six Senses ; that is to say, the five organs of sense combined with the individual mind, which is the focal point of the sense-impressions, and itself produces mental sensation and intellection. Possession of the sense-channels leads to Contact with the objects of sense, and hence to Sensation and reactions which are pleasant, painful or neutral, in all their varied degrees and combinations. But, because the first of the Three Signs of Being, the predominance of Suffering, is obscured by Ignorance, men do not realise that life brings in its train more pain than pleasure, and that pleasure itself carries sorrow with it by reason of its transitory nature. So, Sensation leads to Thirst, —to hankering after repeated pleasure and craving for pleasures yet untasted. From this craving is born Attachment, the clinging to sense-pleasures of intellectual pleasures and the desire for repeated experience of them. The inevitable result of this is Bhava, Becoming, which is the impulse towards renewed existence in the sphere of sensory cognition, the Kāma Loka wherein Mara holds sway through the many lusts of the untamed mind. The being in whom Attachment has produced Becoming cannot choose but be drawn back again and again, as by a magnet, to the sphere of rebirth in which his most cherished longings are to be found. For where a man's treasure lies, there his heart is also. And so he comes to Birth once more, bearing

with him the same Ignorance with which the cycle began, with Sankharas made up of his past deeds (Kamma) and from those his future tendencies, and the type of Consciousness which is their outcome. And Birth bears him remorselessly to the appointed end of all compounded things—Old Age and Death, “*Soka parideva dukkha domanass' upayasa*”—meeting on the way sorrow and distress, grief, lamentation and despair. One more revolution of the Wheel of Life completed, one more painful round begun.

With a clarity of insight entirely new, the Samma Sambuddha penetrated the hidden processes of this Causal Chain, pursuing it from link to link as a devotee tells his beads. As He did so, all sorrow and misgiving dropped away from Him, even as had His desires and attachments, leaving in their place only a boundless compassion. He saw that what had come into being could also be destroyed and rooted out. And since Mind, clouded by Ignorance, had given rise to this chain of Cause and Effect, so Mind, freed from illusion and master of all its manifold realms, could bring it to an end—not in any remote point of space and time, not in any Deva or Brahma Loka millions of aeons hence, but here and now.

So the Buddha retraced the steps He had taken, destroying each link behind Him as He went. From the cessation of Ignorance to the cessation of the Sankharas ; from the cessation of the Sankharas to the cessation of Consciousness ; from cessation of

Consciousness to the cessation of Nama Rupa, and so to the end, even to the Ultimate Peace of Nirvana. "Done is what had to be done ; lived is the Holy Life. For me there is no rebirth." In that statement rings the assurance of One who had trod the Path and for whom no doubts remained.

The Way to that absolute cessation of phenomenal being was the Noble Eightfold Path that has its culmination in the transcendental Samadhi. Its eight factors are grouped into three categories, those belonging to Wisdom, Virtue and Meditation respectively, and represent a consistent growth towards Bodhi. In the first place the Buddha showed that nothing could be accomplished without a right approach to the psycho-philosophical problems of life ; without this there could be no true Virtue in the sphere of action, and without Virtue there could be no purity in Meditation. Before building the edifice it is necessary to clear the ground, to make the foundations firm and level. All the ancient animistic beliefs must be cast aside, such as the belief in the individual Soul, connected as it unavoidably must be with the thoughts and character of the phenomenal individual, and even with the physical attributes—all those things being subject to decay and change, and therefore devoid of Self-existence (Anatta) ; the belief in an anthropomorphic God, autocratic ruler of the universe, who can be propitiated by prayer and sacrifice,—for such beliefs there is no place in the Wisdom of the Eightfold Path. The

theistic religions are nothing but a glorification of the Self, a raising of the concept of Self to deistic proportions. They are the result of man's preoccupation with his own individual identity. By such means man has sought to enlarge and perpetuate himself, with all his vices and shortcomings, making his god in the image of himself—savage when he was a savage, tyrannical when he himself was tyrannical, jealous and vindictive, and only slowly becoming more humane as man became civilised. Behind all theocracies lies the father-motif, a relic of the patriarchal tribe ; the dreaded figure that had to be appeased with blood, even the blood of the sons, and that in return was expected to give protection to his servile worshippers from the consequences of their own sins and follies. All these ideas must be banished from the mind of him who would attain the vision of "the thing as it is", for it is from such swamps of the primæval mind that the vapour of Ignorance arises.

The message that Wesak brings to us across the centuries has a special significance for to-day. The Buddha did not concern Himself with any First Cause, for the sufficient reason that such a presumption is unnecessary. If the universe could not exist without having been created, it means that the Creator must also have been created, and instead of the problem of existence being answered it is merely pushed a stage further back. And if there was a Creator, who of his own divine will, made the world as it is, he must have ordained its

cruelties and injustices. The mind revolts against the idea of such a god, who could never be anything but an attempt to justify man's own iniquities. The Buddha showed that each one is his own maker by his own deeds ; that every moment he makes and remakes himself, and is his own judge and executioner. It was on this principle that the Buddha established the Kingdom of Righteousness in the hearts of his disciples. Truth, uprightness and compassion towards all living, sentient things are the mandates that fell from His lips, and we should do well to bear them in mind at this critical point of our history. It is useless to bow down and worship shrines and images of the Blessed One, useless to listen to His words, if we do not follow His Teaching. Empty is the form when the spirit is fled, and meaningless are ceremonies and the chanting of Sutras if there is no true understanding in the mind and the heart is without compassion and tolerance. Then, devotion becomes a mockery,

and learning the play of fools. In this age we have concentrated all our powers upon gaining ascendancy over the material world, with dangerous success. Technology has placed in our hands forces that we are unable to control, and the reason for this defect is not far to seek. It is because man is not yet master of himself ; he has not given the same attention to the inner realm that he has to the outer. Yet it is in that inner kingdom alone that Peace and security are to be found. The world to-day is full of enemies, but the real enemy of each of us is himself, none other ; that self that binds us with desires and delusive promises, that leads us into the conflict of wills and an outer disharmony that reflects the discord within. The Dharma of the Buddha teaches us to surrender the lesser for the sake of the greater ; it is only by imbibing the truth of this teaching, by opening our ears and minds to the message of Wesak, that the world can return to a stable peace and sanity

Tissa ! Lay well upon thy heart the yoke of noblest culture. See the moment come ! Let it not pass thee by !
For many they who mourn in misery that moment past.

Lord Buddha to Tissa—Therigatha.

THE DOORS TO TRUE CULTURE

VENERABLE PALANE SIRI VAJIRANANA, MAHA NAYAKA THERA

When the Teacher was dwelling at Jetavana, in Savatthi, a certain Setthi of great discernment was living in that city. This Setthi's son, though only seven years old, was wise, and skilled in matters of true welfare. This boy, one day, approached his father, and asked him a question about the doors to true culture. The father did not know : and he thought —“This is a very keen question. From highest heaven to lowest hell, none in the wide universe is clever enough to answer this question, save only the all-wise Buddha.” So, without attempting to answer that question himself, taking his son with him, and a quantity of flowers, perfumes and oils, he went to the Jetavana Temple, worshipped the Teacher, made his offerings, seated himself, and said—“Bhante, this child, wise and skilled in matters of true welfare, has asked me a question about the doors leading to true culture ;— and, as I did not know, I have come to your presence. Well shall it be, if the Blessed One will answer this question.”

“Upasaka”, said the Teacher, “this same question was asked me, by this child, in the long past,—and I answered it. Then he knew. Now, in the round of rebirths, he has forgotten.” And, at their request, the Exalted One related this story of the past :—

Of yore, when a Brahmadata was ruling in Benares, the Bodhisatta was a very perspicacious Setthi in that city. He had a son, aged seven, wise, and skilled in matters of true welfare. One day, that child went to his father and asked—“What, father, are the doors to true culture?” and his father answered him with this verse—

Seek Health, it is the greatest gain :
And Virtue, Elders' Guidance,

Learning seek
Tread Dhamma's Path, keep
Steadfast Mind :
These Six Doors lead to Culture's
very Peak.

Thus did the Bodhisatta answer his son's question as to the doors leading to higher welfare, and thenceforth the boy followed these six rules. That son is this child of these days, and I myself was the greatest Setthi.

NOTES ON THE STANZA

1. HEALTH (*arogya*) is bodily and mental health. Not being sick and miserable. With a diseased or sick body, one cannot gain wealth. One loses instead. And, even if one has much, one cannot enjoy its benefits. When mind is diseased with impurity (*kilesa*), one cannot gain Samadhi, or Jhanas, or Samapatti, or the wealth of mindfulness (*sati*). So

health is, of all gains, the first. First seek that. Take suitable exercise ; do not over eat ; be careful to take a balanced diet, and masticate your food. Bathe, wash, and keep the body clean. Men ever tend to ferment over one thing and another, the result is that they age before due time, and sicken. They age and get sick, through lust, hate, and endless vain strivings due to these, and ignorance. When the body fails, then mind,—instead of being free, and supported by body,—becomes tied down to the body's aching and sick members ; just as the mother-cow's forelegs, that, ordinarily, would work to aid the calf, become posts to tether that calf, when the man comes round to milk that cow. Do not be milked by the world's lusts. Do not get sick. Health, verily, is the chiefest wealth.

2. VIRTUE (*sila*) is good behaviour. It is only to the virtuous, in the end, that the Hypercosmic thoughts become manifest. Virtue makes for health too. Virtue is strict control over body and speech. Each precept, observed, has its good results,—and mind too is strengthened for all that is good. The precepts of *abstinence* (*veramani*) from evil are more important, to the follower of the Buddha-dhamma, than any precepts of doing positive good ; for ultimately, it is by withdrawing from all action by body and speech, and exercising mind alone, in concentration, that one attains Nibbana. He who is himself being drowned in whirlpools of mud, and has no practice in getting out, cannot help others in a like predicament : all he

can do is to make the other sufferers more "comfortable for the moment, in mud. Till one has himself gained deliverance from "world", one cannot show others a way out. All the "good" one attempts is inefficient patchwork that, at best, makes sufferers more comfortable in "world",—world, the delusion that they should strive to put behind.

3. ELDERS' GUIDANCE (*Uddha-numalan*) is the advice of those who are wiser than ourselves, and can tell us what to do for the cultivation and growth of good qualities that lead to merit and advantage, and for the control and uprooting of bad qualities that lead to misery and disadvantage. This is the teacher's exhortation,—selfless, compassionate, and full of wisdom. Youth, ever impatient, tends to ignore elders' advice, considering that advice out of date and obsolete. But laws, whether on the material or mental plane, are never out of date. The experience gained by observation, patient research and insight, together with clean and blameless living, is what makes a man an elder. Such men are a valuable asset to any land, and those who profit by elders' advice prosper and are happy.

4. LEARNING (*suta*) is all study that aims at true culture, that leads to higher welfare. It means vast learning on these lines, and not the learning of any roguery that leads to downfall. True learning has ever been an adornment and a distinction. The patient labour needed for its gain is itself a valuable discipline and a builder of sound character.

5. FOLLOWING THE DHAMMA (*dhammanuvatti*) is following the Saddhamma, which is worth learning, worth practising, and worth realising. It is good in the beginning, good in the middle, and good in the end. It is the avoidance of false doctrines that lead to illusion. First, by virtue, one purifies behaviour; next, by mental concentration, one purifies mind; lastly, by insight, one purifies understanding and obtains Deliverance-wisdom. The Saddhamma leads to advantage now, advantage in after-life, and ultimately to freedom from all sorrow.

6. STEADFAST MIND (*alinata*) is daring "loftiness" (*anicata*) of mind, open-mindedness, sincerity. This is the mind that will not recoil at what

research (*dhammavicaya*) reveals, however dismaying, but will pursue the quest ever resolute, aspiring to the purest and highest. Do "Souls" (*atta*) melt into thin air before that gaze? Let them. Do Creator-Gods tumble down from their thrones? Let them. The Steadfast Mind presses on, keen, piercing, slaying all shame, on its unerring drive to Final Truth.

Culture, growth,—both for this life and the hereafter, depends on these six. Therefore are they "Doors to Welfare" (*atthassa dvara*),—means whereby we arrive into the very presence of the Highest, even to Nibbana, Security Supreme (*anuttararam khemam*).



THOUGHT POTENTIALITY

MADAME J. CONSTANT LOUNSBERY,

President, les Amis du Bouddhisme

We are living in a world today where suffering and impermanence are clearly evident even to those who would still cherish a hard-shelled optimism.

Not only materially, but morally, all world values are changing and must be revised.

If man as man, that is to say as a being who is human, is to survive, he must cleanse his heart of hatred and ignorance and of the lust for power, the lust for selfish possessions which engenders world hatred and is rooted in ignorance of the mutual dependance of all our lives.

Is man an ethical being or is he by nature just the most cunning of the beasts of prey? Are his cruel instincts eliminated in the course of civilisation or simply held under by laws imposed by armed forces? Briefly it would seem that humanity is policed rather than civilised.

Christian children were taught that "the fear of God is the beginning of wisdom". There can be no wisdom where there is fear, whether of a god or a man. But a sane observation of the fact that violence leads to violence, that a given cause must always produce a given effect, will prove to the dullest the truth of the Buddhist law of causation. Those

who wish to destroy their fellow men cannot do so without gravely injuring themselves, although the immediate and apparent injury may seem to be only moral degradation. I say "only", but indeed this moral hardening of heart and mind is the worst result of our hatred and our wars.

The world is largely a subjective world :

"By thought are all things made" (Dham. I).

This indeed is one of the most important teachings of the Dhamma and as charity begins at home so must the purification of the mind begin individually with each and all of us. It is partially the fault of each one of us that the world today is so brutal on a larger scale than was ever known to history.

Even should we now be unable to stop the flood of cruelties, he who calls himself a disciple of the Compassionate One should and must keep alive and radiate thoughts of *Metta* and of *Karuna* to the whole world remembering the "Parable of the Saw" :

"Yea, disciples, even if highway robbers with a two-handed saw should take and dismember you limb

by limb who so grew darkened in mind thereby would not be fulfilling my injunctions. Even then, disciples, thus must you school yourselves: "Unstained shall our minds remain, neither shall an evil word escape our lips. Kind and compassionate ever we will abide, loving of heart, nor harbour secret hate". (M. N. 21 Tr. Silacara).

The Dhamma is to be lived, it is an experience in purification and insight, an experience which leads progressively but individually from passion to peace. No good can dispense peace to the heart hardened by thoughts of greed and hate. But the understanding that such hatred, and the evil deeds born of it, will inevitably cause him personal suffering, this will make a man reflect and halt. If too a clear vision of Kamma (of the act and the fruit thereof) one could make a man realise that the "self", whether his own self or the collective, racial and national selves, are *always* in a state of flux so that in fact there really is no "me" or "mine" (since all is a becoming) his vision would totally change. "No doer is there of the deed". He would see his own life process as a continual becoming. Seeing other lives also in the light of this knowledge he would understand the interdependence and interaction of all universal processes.

Liberation, deliverance, depends

largely on the most essential teaching of egolessness=*anatta*. He who attains to this realization of selflessness is really a Jina, a conqueror. But he must abandon all idea of a god-made world and an individual fixed or stationary soul. He must work for the good, for the welfare of the many, making no distinctions between himself and others. With what tools, with what material shall he work? With his own thoughts, for thoughts are forces. The creative force of thought is unlimited. By our thoughts we create and recreate ourselves, we influence and are influenced by thoughts at every moment, we receive and we radiate thought waves.

In Burma it is often said that the world, at any given moment, represents the sum total of thoughts past and present. What a responsibility and what a dignity this implies. Buddha worlds are built of those thoughts which are peace.

Today Asia rejoices in its freedom from foreign rule. This is the first Wesak of free India, free Burma and free Ceylon. Once again may Asia radiate her spiritual light over the whole war-weary world. Thinking Peace, radiating the Peace of the Buddha, this is her high privilege and her sacred duty, it is necessary to realize that either there will be a *world peace*, or *no peace at all* for the Orient, as well as for the Occident.

FOR THE WEAL OF ALL IND.

BUKKHU KASSAPA, of *Vajiravamsa*, Colombo
(formerly Dr. Cassius A. Percua)

On the Vesak Day of 1948, 2492 years after the Parinibbana of the Buddha, one asks oneself whether the Blessed One has any message, today, for the land of His birth. And it is never in vain that one turns to the Teacher of Gods and men for advice.

Today, more than ever, when the whole Western world, lacking in great statesmanship, is trembling on the brink of a conflict that can lead only to self-destruction, we of the East need peace for the rebuilding of our strength, so that, once again, the Wisdom and the ancient civilization of the East may guide all men into ways of right-living, harmony and holiness.

First we want peace, and the opportunity to build up strength. For this, an essential thing is good leadership. Our leaders must be earnest, selfless, wise men whose one aim is to plan and work for the good of all,—for the good of all Jambudvīpa. Would-be leaders are many,—men with self and partisanship, in one shape and another, dominating all their activities. Such are not merely unwanted; such are a menace to a country's development as a vital unit. Given the wise, earnest and selfless men, unity amongst such is assured. Unity is strength, and

builds more strength. With such guardianship, Jambudvīpa's future will be secure, impregnable, and its power for world-good will be decisive.

In the *Maha parinibbana Suttanta*, the Exalted One declares—“... I taught the Vajjians these conditions of welfare; and so long as these conditions shall continue to exist among the Vajjians,—so long as the Vajjians shall be well instructed in these conditions,—so long may we expect them not to decline but to prosper.” What were these conditions? They are seven.

1. “So long as the Vajjians hold full and frequent public meetings, so long may they be expected not to decline, but to prosper.” The three words—“full, frequent, and public”, are noteworthy. Members of State-assemblies, of all types, must never permit private considerations to prevent attendance at meetings aiming at public weal; meetings must be “full”. They must be “frequent”, not rare. They must be “public”, and not secret.

2. “So long as the Vajjians meet together in concord, rise in concord, and carry out their undertakings in concord...” This emphasizes the value of Unity.

3. "So long as they exact nothing not already established, abrogate nothing that has been enacted, and act in accordance with the ancient institutions of the Vajjians as established in former days. . ." This stresses the need for deep unhurried consideration, strict carrying out of decisions, and non-deviation from the teaching of Dhamma.

4. "So long as they honour, esteem, revere and support the elders, and hold it a point of duty to hearken to their words. . .

5. "So long as no women or girls of their peoples are detained among them by force or abduction. . .

6. "So long as they honour, esteem, revere and support their ancient shrines, in town or country, and allow not the proper offerings and ceremonies, as formerly given and performed, to fall into desuetude. . . ." This refers to the shrines of all the ancient faiths of Ind.

7. "So long as the rightful protection, defence, and support shall be fully provided for arahantas among them, so that arahantas from afar may enter the realm, and the arahantas therein may live at ease,---

so long may the Vajjians be expected not to decline but to prosper."

This last applies to the Saints of the Buddha-dhamma, of whose very existence, on earth, today, some doubt. But, however this may be, it is meant to be extended, with justice, to sincere, selfless, devoted and virtuous members of the Buddha's Order of today, among whom, even if there were no Arahantas today, none can deny the possibility of their arising, and none certainly can deny the possibility of there being, even now, supermen of less exalted grades amongst them. The Buddhist shrines of Ind have mostly fallen into the hands of non-Buddhists, notably the Holy Shrine of Buddhagaya, where the Blessed One attained Enlightenment. This is wrong and should early be remedied for the full blessing of the Dhamma to fall once again on the peoples and soil of the Buddha's Motherland.

These seven simple straightforward conditions for unity, strength, and invincibility, are as cogent for Jambudvīpa today, as for the Vajjians of the Buddha's time. May the Statesmen of Ind, the land of the Buddhas, heed them and reap their Blessings.

I saw the untamed tamed, I saw him bent
To Master's will ; and marking inwardly,
I passed into the forest depths and there
I' faith I trained and ordered all my heart.

THE MEANING AND VALUE OF FAITH IN BUDDHISM

BHIKKHU SOMA

"Faith is the Entrance to the Ocean of the Law of the Buddhas and Knowledge the Ship in which one sails on that Ocean"—Nagarjuna.

A deed of worth it is, according to the Buddhadhamma, to instil faith of a real kind, into one who has no such faith. Real faith of the highest kind is the faith that is connected with the realisation of Nibbana, the Peace that arises with the final destruction of craving in all its forms; and as the Buddha, his Dhamma, and the Aryasangha embody for us the essentials of that realisation, to have the highest kind of faith is to take the Three Refuges with fullest confidence. The Sotapanna, he who reaches the first stage of final purity or sanctitude, has faith that is unshakable in the Three Refuges, the Buddha, the Dhamma, and the Sangha. He takes those refuges having shed all doubt about them. He is the breaker of the shell of doubt breaker concerning the realisability of Nibbana, in a final way. The faith of the rest of us struggling at different levels below the first stage of sanctitude, even though real as regards the object of Nibbana conceived in the Triple Gem, can never be considered true faith, in respect of the certitude, constancy, and completeness of singlemindedness with which that object is held. Certainly the faith of the man intent on the realisation of the fruition of the first

stage of sanctitude from the time he takes the Three Refuges [saranagamanato patthaya sotapattiphalasacchikiriyaya patipanno] is superior to the faith of spiritual strivers outside the Buddha's Dispensation even though they (the latter kind of strivers) reach the eight high states of clear unified consciousness [attha samapatti] and the five-fold supernatural knowledge [panca abhinna] because the outsiders' aim is not supramundane and all their high attainments afford only a basis for Samsaric development [vattapadikayeva]. In the Dispensation of the Buddha even the taking of the three Refuges the very first act of faith on which all progress rests is a basis for the development of the supramundane consciousness [lokuttarapadaka], if rightly done.

Failure in spiritual growth appears primarily to be due to one basic defect: the lack of faith [saddha]. Therefore it is said that the bhikkhu who is wanting in faith [assadho bhikkhu] falls away from worthwhile acquisitions of virtue [gunehi cavati]; and is not able to establish himself in the true-teaching of the dispensation [sasana saddhamme patitthatum na sakkoti].

Faith is essential for progress in mundane as well as supramundane things. This point is brought out by Buddha in several discourses. For instance, in his instruction to the "Woodland Sprite", Alavaka, the Master said: "Faith is the most excellent treasure possessed by man in this world [saddhidha vittam purissassa settham]" affirming the words of his predecessor the Buddha Kassapa in order to set forth the two-fold value of faith, the spiritual and the material or the mundane and the supramundane.

And it is said in our books that as gold and money bring about worldly enjoyment; do away with hunger and thirst; end poverty; become the cause for the getting of precious pearls and similar things, and produce worldly honour, so do mundane and supramundane faith, according to their kind, convey mundane and supramundane bliss; cast out the suffering of birth and old age in those who tread the Real Path fulfilling the dictates of faith; become the cause of getting the jewels of the enlightenment factors, and bring the praise and the appreciation of the world. Further the riches of faith never leave one, never are lost to one, always accompany one, are one's own and special to one, and are the cause of all success in the world, even of possessions like gold and money, because only the man of faith acquires wealth of the world, after doing actions of merit like almsgiving. The man wanting in faith, however, comes to harm and hurt even with the wealth he already possesses by

way of material things. Therefore is faith called the most excellent wealth.

Every aspirant to spiritual perfection acknowledges the truth of the yet unrealized goal for a large part on trust, and without faith in the validity and realisability of his aim the impulse to achieve it would flag, if it does not altogether vanish through doubts and misgivings. Faith gives the impetus which drives the seeker of perfection, the yogavacara, goal-wards, and makes him take not merely the first but every step in his long pilgrimage to purity and happiness since faith, according to the Abhidhamma, is one of the nineteen good [sobhana] mental properties universal to all morally good states of consciousness and every genuine endeavour goalwards is a morally good conscious state.

"Faith is the hand (the trunk) of the great elephant, the powerful tusker, [saddha hatto mahmaggo]", by reason of its being the distinctive limb by which one can reach and lay hold of the unattained highest.

"Faith binds up (gathers together) the provisions for the journey [saddha bandhati patheyyam]", from samsara to Nibbana along a happy road of good rebirths, by causing the performance of skilful actions.

Faith is the first of the seven real treasures [ariya dhana]; it is also the first of seven spiritual forces [bala] and the controlling factors [indriya]. Around the spiritual force of faith cluster the forces of endeavour, conscientiousness, fear of blame, mind-

fulness, concentration and wisdom, as round a magnet.

Material treasures are subject to the moth and rust of change and decay, the might of kings and robbers, to the power of fire and flood and one's own heirs, but spiritual treasures like faith are lasting. Though silver and gold are treasure they are not indestructible in the way faith and the other real treasures are. So the man endowed with faith and the rest of good virtues that cling to faith can never be a pauper, never empty, and never backward spiritually. Always he grows in purity, tranquillity and wisdom.

Faith is the first of the five qualities 'necessary for higher exertion [panca padhaniyangani]. The others are health, candour through absence of hypocrisy and trickery, indomitable energy, renunciatory wisdom. It is also the avant-courier, forerunner, to the giving of gifts, the guarding of virtue, the doing of sabbath duties, the exerting of oneself in mental culture [danam dadato, silam rakkhato, uposathakammam karoto, bhavanam arabhato saddha pubbangama purecarika hoti].

While faith in the Buddha, the Dhamma and the Saṅgha arises in one's mind, the hindrances are suppressed, the passions, the defilements, are made to subside, the mind is made brightly clear, and pure. With pellucid mind therefore the yogavacara does the various kinds of good mentioned above.

Faith exists by way of a predominant condition [adhipaccayabhavena]

of the function of trust [saddhahana kriyaya] of conscious mental properties in manifestation; and when there is this functionally conditioning predominance of trust belonging to mental properties in a conscious state, it is conventionally said: One believes.

Faith has the characteristic of believing or the characteristic of confidence; it has the function of clarifying or making bright through tranquillisation and the manifestation of freedom from pollution or of being bent towards its object. The proximate cause for the arising of faith is an object suitable for confiding in, an object like the Buddha, or the four following factors of the Path of the Sotapanna: Good companionship, instruction in the Buddha's teaching, systematic reflection which produces the penetration of reality, and behaviour that is in conformity with the True Doctrine.

Faith is compared to the legendary gem that is capable of purifying water. When one has faith towards an object the mud and dirt of doubt and misgiving in regard to that object subside. Faith is like a boat to ferry one across the flood of wrong views to safety. It is like a strong branch to lift oneself on to the stout tree of virtue when pursued by the wild ox of the passions, and the door that shuts out the serpent of disbelief in the higher life of holiness. Like a strong cable that holds a ship to its anchor in stormy weather, faith keeps one attached to the Triple Gem in the dangerous storms of destructive scepticism.

"Just as a rajah's citadel in the marches has the pillar deeply embedded, well dug in, immovable and unshakable, for the protection of the inmates and for the warding off of outsiders ; even so monks, an Ariyan disciple has faith ; he believes in the Tathagata's awakening : of a truth he is the exalted one, arahanta, the fully awake, abounding in wisdom and righteousness, the well-gone, the world-knower, the incomparable tamer of tamable men, the exalted one. With faith as a pillar, the Ariyan disciple abandons unrighteous ways . . . he bears himself in pureness."*

So long as a follower of the Buddha makes a pillar of faith, he keeps off all enervating influences which assail him in the course of struggling for the lofty virtue, concentration and wisdom which comprise the burden of the higher life of light.

There is no possibility of a disciple falling into states of demerit or unskill, says the Buddha, as long as faith is placed firmly on wholesome things, but when faith is gone and the disciple stands possessed of disbelief he becomes involved in actions of demerit and unskill.

So long as a disciple does not act stirred by faith and similar good stimuli the Buddha says that he watches that disciple, but when a disciple acts stirred by faith and the rest of things that go with faith the Master no longer has an eye on the disciple knowing that the disciple is

now self-warded and incapable of slacking. Thus the spur of faith keeps the aspirant for light in perfect trim through sustained endeavour.

What brings grief to one who is without faith does not bring grief to one who has faith. Therefore it is said that this principle of faith produces confidence in the disciples on the first three stages of sanctitude [sekhave-sarajjakaranam], causes happiness connected with knowledge [nānasomanassakaranam], and brings the state of self-confidence due to wisdom [visaradabhavavahanam].

A hand for grasping the wholesome deeds of merit, wealth for the attainment of happiness, and the seed for the harvesting of immortality is faith, say the great Theras of old, and therefore has it always been extolled by the Buddhas as the first and indispensable qualification for discipleship in the Dispensations of the tathagatas.

Commenting on the seed-aspect of faith the teachers of old say that just as a grain-growing farmer cannot carry out his work of cultivation without seed the farmer of the spirit cannot produce anything of real value without faith in the rightness, desirability, and practicability of the Buddha's teaching for salvation from suffering. The seed which the farmer sows in his field does two things : it establishes itself down in the earth by its roots and sends forth upwards shoots and sprouts. In the same way the seed of faith establishes itself in the field of the human heart by the roots of virtue and sends forth the shoots of quietude and insight.

* The Book of Gradual Sayings IV, p. 72, G. B. M. Hare's translation.

And even as the seed of rice or other grain after drawing up the essences of earth and water by its stem grows for the purpose of getting its fruit to maturity even so the faith of the yogavacara grows for the purpose of getting the fruit of Ariyan wisdom to maturity after drawing up the essence of quietude and penetrative insight through the stem of the Ariyan path.

And just as the farmer's seed of paddy or other grain, after it is established in the soil, having come to growth increase and greatness by bringing about roots, shoots, leaves and stem, and after causing milky juice to flow produces ears of corn heavy with a multitude of grain so this faith planted in the mind-flux, having grown, increased and become great on account of the purity of virtue [silavisuddhi], of mind [citta visuddhi], of views [ditthi visuddhi], of certainty [kankhavitarana visuddhi], of knowledge of the right way [maggamaggananadassana visuddhi], of practice [patipada nanadassana visuddhi] and after causing the purity of wisdom [nanadassana visuddhi] to flow, produces the crop of saintship heavy with manifold analytical and supernormal kinds of knowledge, and therefore did the Blessed One say: "Faith is the seed." Though faith arises with over fifty other wholesome dhammas it is called the seed because of its function. As consciousness does the function of knowing, so faith performs the function of a seed and is the source of all wholesome things. Accordingly it is said: The one who

is endowed with faith in the doctrine of the Buddha approaches a teacher or a preceptor and performs the duties of a pupil. Through association with the teacher or the preceptor he gets instruction, bears the instruction in mind, ponders on the instruction, gets to the general meaning of the doctrine and becomes pleased with that understanding of the doctrine. The pleasure of understanding the doctrine produces zest for the practice of the dhamma and imbued with zest he tries to grasp the deeper side of the teaching through careful investigation and with that grasp of the profundities of the Norm becomes strenuous in the application of the Norm to life and even in his own mind realizes the highest truth through wisdom and sees that truth in all its details.

Broadly speaking four kinds of faith are recognized in our books: The faith possessed by a Sammasambodhisatta beginning with his first resolve to become a supreme Buddha [agamana saddha]; the faith possessed by the disciples of Buddha who realize the paths and fruits of sanctitude [adhigama saddha]; the settled confidence in the Triple Gem: the Buddha, the Dhamma and the Sangha, possessed by a disciple who is only a good worldling still [okappana saddha]; and the short-lived confidence in wholesome objects which arises and passes away quickly in worldlings generally [pasada saddha]. Thus faith according to the Dhamma includes every nuance of trust in wholesome objects morally and spiritually from the state of

momentary conviction or belief [khanika pasada] upwards. The phenomenon of faith reaches its acme of development in the Fourfold Perfect Assurance of the Perfect One [Tathagatassa Catuvesarajjani] endowed with which he takes the leading place amongst the assemblies, sends forth the lion-roar of the unchallengeable truth he discovers, and sets rolling

the Brahma-wheel, the Highest Teaching which none can withstand. It is the state in which the institution of certainty which is the very heart of all valid faith is clearest and most powerful through becoming one with highest truth [paramattha dhamma-bhuto] and therefore infallibly effective in both the comprehension and execution of the final aim of life.



THE MESSAGE OF GAUTAMA BUDDHA

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The 'Wheel of Law' which the Buddha set up at Sarnath was meant to relieve human suffering and to bring to the world peace and calm. In the present state of human society, suffering from racial arrogance and caste superiority, and a world torn with conflicting ideologies, mutual suspicion and hatred, politico-economic imperialism and power politics, the message provides the only key to salvation. The message was for the whole world. A great follower of the Buddha, the emperor Asoka, symbolised his Master's Message (*Dhamma Chakka Pavattana Sutta*) by having on the abacus of his Sarnath pillar capital four adornsed lions carrying the message, as it were, to the four quarters of the earth. (The Sarnath Capital has been rightly adopted by the Government of India as the national emblem of the country, symbolising our sincere desire for peace and love in the world). Asoka's edicts on Dhamma beautifully summarise the message of Buddha. They are not only engraved on the exquisite and artistic pillars of stone in India, but were carried far beyond this country to distant parts of the world by devout and learned monk-messengers. The message is one of love, charity, peace and universal brotherhood. It is

above any sectarian *isms*. The later development of Buddha's teaching into the cult of the worship of the Buddha as God was a distortion of his original message. The message of Buddha has a universal human appeal. It is a message undying in character and eternal in spirit. It can never die and has not died. It revived in the message of Jesus Christ several centuries later, and again in the message of truth, non-violence and universal love given by Mahatma Gandhi. It is the distortion of the message that gives rise to *isms* and a sectarian colour, impeding the progress of humanity to live like one family under one universal father-God, with common interest, common ideology, common way on life, readjusting the little differences that may arise due to local conditions through rational understanding, mutual love and respect. East and West have both reflected this message of these Savants—and the result is that the world is rapidly going to destruction. India rejected Buddha's message and is suffering from sectarian conflicts. Japan proved a false follower of Buddha and is suffering. The west has rejected the message of Christ and is heading for destruction. The two great world-wars fought in the same gene-

ration—causing senseless massacre of millions of the flower of humanity—youth, bringing tears, misery and poverty to millions of happy and peaceful homes, have left no lessons for those into whose hands lies the destiny of their countrymen. U.S.A. and Russia which have emerged triumphant as the two greatest powers of the world are looking at each other with the same mutual suspicion and hatred as Hitlerite Germany looked at Great Britain and brought about a war and caused the destruction of his country and suffering to the whole humanity. U. S. A. to which the whole world looked with confidence and respect to give the right lead to the war-torn world in the path of peace and progress is fast moving to the contrary direction, because of suspicion of his Whilom ally Russia and her ideological conquests. Has U. S. A. been able to be completely free from power-politics, and take her stand on the bed rock of justice, fair-play and truth? Her attitude to Kashmir question and her realising from her

own plan of the solution of the Palestine problem are but two most recent and outstanding facts which prove that the U. S. A. through the Security(?) Council of the U. N. O. which she dominates through her nominees have given a good bye to her earlier professions of truth and justice, and is using it to advance her scheme of power-politics. The world will not be surprised if a third global war soon overtakes humanity with all its horror and suffering, if a halt is not cried to this sabre rattling. Atomic bombs and Radio Active Clouds are no solution for human problems. They will lead to destruction just as Ravana's *Mrityu Vana* (Arrow of death) led to the destruction of himself and his golden Lanka. What is the solution then? The solution lies in the acceptance of the message of love and universal brotherhood, truth and justice and rational thinking—the message which Gautama first gave to the world 2500 years ago, and which was resuscitated by Jesus Christ and lately by Mahatma Gandhi.

Less are the waters of the oceans four
 Than all the waste of waters shed in tears
 By heart of man who mourneth touched by Ill.
 Why waste thy life brooding in tether woe?

WAS THE BUDDHA AN ATHEIST ?

DR. M. HAFIZ SYED, M.A., Ph.D., D.Litt.

[The following article is from a Muslim scholar of distinction. Whatever the views of the readers may be, we welcome contributions from all scholars and students of Buddhist literature—Ed.]

Long before the time of Gautama Buddha deeply religious and philosophical knowledge had accumulated in India. The Vedas, the Upanishads, the Ramayana, the Mahabharata contain an immense amount of hair-splitting arguments regarding the existence of God and Soul.

Buddhism is the child of Hinduism. It is its direct off-shoot. None can claim to understand its true spirit without a sufficient knowledge of Hindu religious and philosophical thought as its background.

A close study will reveal to any student that Lord Buddha taught nothing new or essentially different from the ancient teachings of what is called Sanatana Dharma.

He pointed out the same path of deliverance from ill and freedom from the misery of birth and death as had been repeatedly taught by His predecessors.

Buddha was an Aryan and taught the Aryans of his time who were quite familiar with the problems of God and soul. It was therefore useless for Him to repeat those very things which they knew so well.

He began to teach the gospel of deliverance, Dharma and Sangha, as soon as he realised Nirvana which is 'a state of ideal spiritual perfection, in which the soul, having completely detached itself by the force of its own natural expansion from what is individual, impermanent and phenomenal, embraces and becomes one with the universal, the eternal and the Real'.

Thus He being in complete harmony with the Reality, was so truly overwhelmed with its depth and profundity, that he could not possibly make the people realize what He Himself was enjoying to the fullest. . . . He could not have brought Himself to the level of the rank and file. He had therefore to assume silence and teach only such simple and practical things as were within the mental reach of the people.

As the stories in the Buddhist scriptures clearly prove He neither definitely affirmed nor positively denied the existence of God or Soul. Whenever people approached Him with such questions He assumed consistent silence and said nothing either one way or the other. Is it fair in the absence of any definite statement from Him to misinterpret His pure and simple silence and assert that He was an Atheist?

Deny the Reality He could not, because He was one with It, nor

could any affirmation on His part have brought conviction to His hearers. No one, so far as we know, has ever been successful in proving that which is beyond proof.

It should never be lost sight of that Buddhism unlike other faiths is a religion of the Nivritti Marga, primarily meant for such people as were treading the path of return and had done with hankering after material enjoyments of life. Therefore those who approached the Lord were advised not to talk but to live the life that led to Nirvana.

Does Nirvana mean annihilation? If it does, as some Western writers mistakenly suppose, then there is essentially no difference between Buddhism and materialism, because both in this sense lead to nothingness.

The teacher that repeatedly enjoins on the people to believe in—nay takes for granted—Karma, rebirth, Nirvana, Dhamma, Sangha, cannot possibly be supposed to be soulless or Godless, the only obvious difference between Him and others being that He set great store by the actual realization whereas others who preceded Him were content with the mere propagation of their views.

Granting for the sake of argument that He did not believe in Spirit, the changeless self, what is it then that

reincarnates from life to life and finally is supposed to attain Nirvana as Lord Buddha Himself did? His numerous past lives are recorded to have been enumerated and pointed out by Him. In whom is a Buddhist taught to take refuge if the holy men were consigned to mere nothingness at the dissolution of their physical bodies?

Similarly Dharma, the path of righteousness, holiness and eradication of evil, are only means to an end, the realization of Godhead in man or becoming one with the Supreme Reality. They lose their sense and import if they do not lead a man to the High Beyond. The mere attainment of the ideal of goodness so insistently taught by Buddha does not lead men anywhere, if it does not sublimate them to a state of blissful existence called in other words Nirvana.

Has a finger on man's hand or a hair on his head any intrinsic value and use by itself apart from or outside of the whole man?

Individual egos, separate selves have no powers without the universal Self. We are God in the making. We are slowly evolving and expanding into the hidden Divinity within us. At last in Him and Him alone we shall find our rest and home, peace and Nirvana.



AVALOKITESHVARA-MAITREYA

SRI ANAGARIKA GOVINDA

Who art 'Thou, Mighty One,
Thou, who are knocking
at the portals of my heart?
Art Thou a ray of wisdom and of love,
emerging from the dazzling aura
of a silent Muni,
illuminating those
whose minds are ready
to receive the noble message
of deliverance?

Art Thou the Coming One,
the saviour of all beings
who wanders through this world
in thousand unknown forms?

Art Thou the messenger
of one who reached the shore
and left the raft for us
to cross the ranging torrent?

Whoever Thou mightst be,
Mighty Enlightened One :
Wide open are the portals
of my heart,

prepared the lotus throne
for Thy reception.

Do I not meet Thee everywhere I go?
I find Thee dwelling in my brothers'
eyes.

I hear Thee speaking in the Guru's
voice

I feel Thee in the mother's loving
care.

Was it not Thou
who turned the stone to life,
who made Thine form
appear before my eye,
whose presence sanctified
the rite of initiation,
who shone into my dreams
and filled my life with light?
'Thou sun of thousand helping arms,
all-comprehending and compassionate,
() Thousand-Eyed One,

Thou, whose all-perceiving glance
while penetrating all,
hurts not, nor judges, nor condemns,
but warms and helps to ripen,
like fertile summer rain.

Thou light whose rays
transform and sanctify
compassionately our weakness even,
turning death's poison thus
into the wine of life.

Wherever in the sea of hate and
gloom
a ray of wisdom and compassion
shines :

there I know Thee, O Mighty One
whose radiant light
leads us to harmony,
whose peaceful power
overcomes all worldly strife.

O Loving One !
Take this my earthly life
and let me resurrect in THEE !

THE ANTI-VIVISECTION CAUSE

RALPH M. LEWIS, F.R.C.

Where sentiment and science conflict, decisions are sometimes most difficult. Science, as a system for the procurement of knowledge and the advancement of man is impersonal and *unfeeling*. It is quite apparent that emotion and sentiment can and do interfere with the cold, calculation of reason. However, the human is more than a mere rational organism. He is likewise a sentient being. We not only think but we *feel* in the emotional sense as well. Living is more than perception and cogitation. It is also a series of satisfactions often not well defined. Most of the mental efforts we put forth in science, or in any endeavor, are for the purpose of providing something that will make life more enjoyable to us. This enjoyment is the gratification of self, a feeling of well-being, of righteousness and of tranquility. Our living cannot be so rational or mechanical as to exclude these. In fact, it is the psychic, the subjective aspect of our being that is the impetus behind most of our rational acts.

Unless science takes these factors into consideration it becomes an unfeeling robot that can and will destroy itself. A machine can have no affection and admiration for knowledge. Therefore, a completely unsentimental science could destroy

itself, as we realize from weapons now being developed for a possible World War III.

This clash of science with the deep-seated emotional sensitivity of humans is evidenced in the increasing opposition to *vivisection*. The latter is the practice of experimenting upon live animals in such manner as results in great torture to them. A large portion of the public were heretofore unaware of this practice. This lack of knowledge has been due to the fact that science obviously did not publicize it; second, because the general press either supported the view of the experimenters or was hesitant to make an issue of it, and therefore published little or nothing about it. The information which did become disseminated was the consequence of the *Anti-Vivisection Crusaders*, as they came to be known. Admittedly, some of their protagonists were over-zealous to the point of fanaticism. Fortunately, however, they did attract the attention of the public to the plight of animals in this practice.

Vivisection does not exclusively refer to the cutting of live animals for physiological or anatomical experiments in the laboratories of colleges and universities. It also includes experimentation with bodily temperature, respiration, digestion,



'BLESSINGS'

action of drugs, and so on, to which the general name *vivisection* is given. In fact, the experimenters relate that the majority of the cases—"consist of nothing more formidable than a prick with a hypodermic needle and the injection of a small quantity of fluid, or of a solid tissue—". This sort of statement is a deliberate misrepresentation, not in what it says, but rather in what it does *not* say.

It is not the immediate sensation of the prick of the experimenter's hypodermic needle that constitutes cruelty to the animals. It is the subsequent effect of the virus or serum introduced into the organism of the animal. Such serums are often deliberately intended to abnormally distend or contract the intestinal organs for the purpose of observation and frequently they cause hours of excruciating pain to the hapless animals. During such hours it is often necessary, from a coldly logical and analytical point of view, to draw off liquids from the animal in an unnatural manner; and although fever and great thirst are thereby induced, the animal, such as a dog, must stand with limpid eyes, pleading for drink, yet none is given—in the interest of science, that would constitute a technical error which would destroy the climax of the experiment.

The writer is a student of experimental psychology, yet I must admit that some of the clinical experiments conducted on dogs and illustrated in psychological texts are shocking to the sensitivity of any animal-lover. There is a distinct clash between my

love for the advancement of knowledge, the desire to fathom the unknown, and what is recognized as extreme cruelty.

Experimenters in vivisection justify their practices on the grounds of proper *motive*. They are prompted to their actions not by sadistic delights but for the over-all purpose of alleviating human sufferings. A few animals are caused to endure almost indescribable horrors as a sacrifice for mankind. It is explained that, to serve the whole, one must be impersonal and disregard the feelings he may have for the individual living thing. To substantiate this contention, the prophylactic vaccines for inoculations to prevent typhoid and paratyphoid fevers are cited as examples. They were developed at the cost of the suffering of many of the higher animals so that man might be secure from the ravages of these fevers. Advocates of the necessity of vivisection name as great humanitarians those who have developed vaccines by such means, resulting in the elimination of many scourges of mankind. They relate that thousands, perhaps millions, of children, would have been stricken every year with these diseases, and possibly have lost their lives, were it not for the discoveries which grew out of such experimentation as vivisection furthered. Are we, in effect, they ask, to balance an untold number of lives of helpless children against the admitted loss and suffering of a comparatively few animals?

The opposers, the *anti-vivisectionists*, are of two principal schools of

thought. One school favors the complete abolition of all experimentation upon living animals, by which they would be caused to experience pain; the other school wishes to prohibit experimentation on dogs or the higher animals. The technical arguments of the anti-vivisection group, in my opinion, are their *weakest*. They contend that many of the experimenters are, after all, not in agreement on the results attained. If there are no conclusive effects, observed alike by the trained experimenters, then the experiments are not worthy of being conducted. This is not wholly a logical argument, for in any type of experimentation, it is expected that a certain amount of time and effort expended will be futile. From a strictly scientific attitude of mind, a final achievement, which is far-reaching in its effects, compensates for previous failures. Edison worked for months and spent considerable money and resources before he found just the right type of mineral to use as a filament to put in his vacuum tube to produce the incandescent light. His eventual success justified, from the scientific point of view, all his previous efforts.

Another argument advanced by the anti-vivisectionists is that animals and man differ so greatly that the application of the results to man is not justifiable. This argument, too, is not effective. It is true that physiologically and anatomically dogs, for example, are not an exact parallel to humans, but they are *close enough* so that the majority of results obtained from experimentation upon

them can be applied successfully to humans. In presenting such a proposition to combat the contention of the scientific postulations of the vivisectionists, the cause of the anti-vivisectionists suffers by contrast.

The strongest and the true cause of the anti-vivisectionists is based upon *humanitarian* and *moral* principles. This, they advance, but without enough emphasis, allowing themselves, instead, to be embroiled in the scientific merits of the issue. Man is not morally justified in subjecting the more advanced animals, such as dogs and cats, to extreme cruelty for any reason. Through centuries of domestication, man has cultivated in dogs an implicit trust in mankind. They have come to accept man, to look upon man, as a friend and a benefactor. The pet has been trained to suppress a natural aversion to the trust of another animal, namely, man. He faithfully observes man's orders. Often, he eagerly climbs into the experimenter's cage which is to become his torture chamber. While, in some experiments, part of his viscera and other organs are being exposed through surgery, or blood is slowly drained from his vascular system, he stands with eyes dulled with pain, looking out at the humans who torture him—the ones he trusted. Perhaps he cannot reason to the extent of thinking: Why do these humans hurt me? I am their friend. I would not cause them this unbearable suffering. Perhaps the only sensation the dog experiences is that of the pain itself. But, the human, the one who im-

poses this pain upon the animal, who has betrayed its faith in humanity, he *can* think. He should be able to feel, as well, the pangs of conscience.

Perhaps continual experimentation of this kind alters psychologically that which men call *conscience*, so that such sentiment is no longer experienced. Vivisection has then injured the moral fiber of the experimenter as much as a heavy object falling upon his foot would injure it. In a general sense, it is not greatly different from the uniformed Nazi killers who, during the last World War, sat on the edges of great excavations with an automatic pistol or upon orders from their superiors, murdered men, women, and children by firing into their heads as they lay helpless in the pit. They were doing this for a scientific postulation: their superiors had a social theory which called for the cool, calculated elimination of certain classes of human beings who were considered an obstruction to their social order. These killers felt justified in what they were doing and some so testified at their hearings when tried before the recent international tribunal.

Are we benefiting humanity if we crush our moral compunctions and those finer feelings which, it is declared, have no place in the observations of an anatomic or physiological clinic? Are not men who develop an immunity to the sufferings of animals possibly becoming hardened to all the other finer attributes of character, especially when there is a conflict with their scientific aspira-

tions? One of the greatest dangers which humanity now confronts is the development of a wholly *dispassionate* science, one that may become wealthy in the knowledge of natural law, but *poor* in moral discipline. I, for one, would be willing to forego those years of my life which might be assured by science and that would have to be obtained at the expense of brutal cruelty to the higher animals. I would not want to live in a world where all the finer sentiments and moral fibers must be crushed and torn, in order to secure added years of living.

Not to be inconsistent but to further progress, if certain experimentation must be done upon animals, to acquire physiological and psychological data, such experimentation should be confined to the lower order of animals, such as guinea pigs, rats, and so forth. Dogs have acquired a *sensitivity* by reason of their more complex organism that makes their agony more than purely physical. Since a dog exhibits pride, shame, and sorrow, it has some realization of ego, or self; and consequently, the suffering endured from vivisection is deeper than a physical hurt. To encourage such practice is, we repeat, an injury to the moral structure of humanity.

I urge every reader to oppose every proposed bill or ordinance which will permit unclaimed dogs in the city pound, or in other animal shelters, to be auctioned off, or to be acquired or disposed of in any way for purposes of experimentation. If you want further information about such

practices write to your local chapter of the Humane Society, or find out the name and address of your local dog-owner's organization. Some of these associations are purely local, and others are nation-wide. Give them the support they need to fight these practices.

"If we (human beings) have amassed any merit in the three states,

We rejoice in this good fortune when
we consider

The unfortunate lot of the poor
(lower animals),

Piteously engulfed in the ocean
of misery ;

On their behalf, we now turn the
wheel of religion."

—Tibetan Hymn

Though I be suffering and weak, and all
My youthful spring be gone, yet have I come,
Leaning upon my staff, climb aloft
The mountain peak,
My cloak thrown off,
My little bowl o'erturned: so sit I here
Upon the rock and o'er my spirit sweeps
The breath of liberty ! I win, I win
The triple lore ! the Buddha's will is done !

Mettikā—Therigatha.

THE TRUE NATURE OF SAMBARA

BHIKKU U. DHAMMARATANA

The true nature of a thing is to be understood with reference to its essential characteristics. This holds good in the case of Samsara also. Three are the essential characteristics of Samsara: 1. The impermanent nature of things, 2. The painful nature of things, 3. The unsubstantial nature of things.

The impermanent nature of things.

The whole Samsara is in a state of flux. Nothing continues to remain the same even for two consecutive moments. To take a general example, we see a child born, he grows up to be a young man and then he becomes old and dies. There is nothing in the whole of Samsara which is not subject to this law of impermanence. Change is so universal that, in the words of Heraclitus, the great Greek philosopher, we cannot say whether 'a thing is or is not', 'The current is so swift that we cannot get twice into the same stream.'

The apparent identity.

If the whole world is in a state of flux, how is the identity possible? Well, the identity is only apparent and it is due to continuity. This can be explained by the two well-known similes of the flame of a lamp (Dipa-sikha) and the current of a stream (Nadisota). A flame and a stream are not the same for two moments. Yet

they appear as such because of their continuity. Where there is identity, there can be uniformity only and not continuity. Continuity, again, indicates the sequential nature of things which constitute Samsara. Hence the Buddha says:

"Impermanent are all component things. He who perceives this with insight becomes thereby free from suffering. This is the path of purity supreme". (*Dhammapada*)

The painful nature of things.

The whole world is in a state of commotion. In this universal commotion there is no rest and peace. In his first sermon (*Dhammacakka-pavattana-sutta*) the Buddha has given a comprehensive list of sufferings that the life is heir to. He says:

"Now this, O Bhikkhus, is the Aryan truth about suffering: birth is suffering, decay is suffering, disease is suffering, death is suffering, to be associated with those we dislike is suffering, to be separated from those dear to us is suffering. In short, these five aggregates which are based on attachment are suffering." (*Mahavagga*)

All the sufferings of our life can be brought under one heading or the other of this list. Here suffering should not be taken in the gross sense which the average man of the world (Puthujjano) takes it to be. The

average man can take only a surface view of things. Being short-sighted his sensitiveness also remains blunt. On the other hand the *Yogavacara*, who can penetrate into the inner nature of things, is sensitive to suffering in its subtlest form. The *Putthujano* sees suffering only in pain, but the *Yogavacara* sees it in the so-called pleasure also, for he knows full well the relative nature of pleasure and pain. One is not available without the other. So unlike in the case of the average man of the world, the distinction between pleasure and pain does not exist for the *Yogavacara*. If the distinction means anything for him, it is one of degree only and not of any kind. To make the point more clear, I can do no better than quote a very expressive line from the *Yogasutra*. There the sensitiveness of the wiseman (*Yogi*) is compared to that of the eye ball. A piece of cotton, touching our skin, may create a pleasant feeling. If the same were to touch our ball it would give us immense pain. So the *Yogavacara* is like the eye ball. Therefore the Buddha says :

“Involved in suffering are all component things. He who perceives this with insight becomes thereby free from suffering. This is the path of purity supreme.” (*Dhammapada*)

The unsubstantial nature of things.

This has been one of the moot points in the history of Buddhist thought. Many a critic of Buddhism has interpreted it as the denial of reality as such. Well, this is only a misunderstanding. If they mean

reality by *atta* there should not be any objection. But the *Anatta* doctrine taught by the Buddha does not refer to any reality as such, but a supposed permanent entity existing within us which transmigrates from life to life. This is the kind of soul-substance which is supposed to discard the present dress when it is worn out and take up a new one.

A living being is nothing but a composition of mind (*nama*) and matter (*rupa*). The mind is further analysable into four aggregates: feeling, (*vedana*), sensation (*sanna*), disposition (*samkhara*), consciousness (*vinna*). These along with matter form what are known as the five aggregates (*pancakkhandas*). *Rupa* is analysable into twenty-eight types. *Vedana* and *sanna* (two of the fifty-two mental factors) form two groups by themselves. The remaining fifty mental factors come under the *samkhara* group. *Vinna* has been classified into 89 types according to one way of enumeration and 121 types according to another way of enumeration. Throughout *Abhidhamma* we find the analytical study of ‘being’ under different permutations and combinations.

The purport of this whole analysis is to show that neither in the physical series nor in the mental series is there anything unchanging. As regards matter, we may say that there is some sort of apparent identity, but even this much cannot be said of mind, for the changeable nature of mind is a matter of every day experience. Hence the Buddha says :

“It would be better for the unlearn-

ed worldling to regard this body, built up of the four elements, as his ego substance, rather than the mind. For it is evident that this body may last for a year, for two years, for three, four, five, or six years, or even for a hundred years and more, but that which is called *thought*, or *mind* or *consciousness*, is continuously, during day and night, arising as one thing and passing away as another thing." (*Samyuttanikaya*)

These are the three essential characteristics of all existence. Therefore the whole *samsara* is impermanent, painful and unsubstantial. This is the true nature of *samsara*.

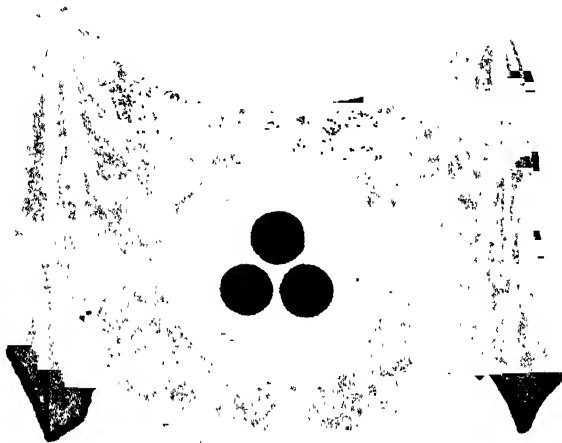
On the importance of the realization of the same the Buddha says :

"Whether the perfect ones (Buddhas) appear in the world or whether the perfect ones do not appear in the world, it still remains a firm condi-

tion, an immutable fact and a fixed law that all formations are impermanent (*anicca*), that all formations are subject to suffering (*dukkha*), that everything is unsubstantial (*anatta*)."

(*Samyuttanikaya*)

For the worldling (*puthujjano*) *samsara* is something lasting, pleasant, and substantial. This is based on an apparent view of things. Taking them as such he continues to take delight in them (*nandati*), gets attached to them (*rajjati*). As a result he accumulates tendencies (*abhisamkharoti*). These tendencies, in turn, feed *desire* (*tanha*) and keep the cycle of birth and death in motion. Thus *samsara* continues so long as there is *ignorance* (*avijja*). With the dawn of *intuition* (*panna*) there is an end to the *reality of appearance*. The *Yogavacara* sees things in their real nature. He becomes one with *the reality*.



BUDDHA-LIBERATOR OF SUFFERING HUMANITY AND WORLD PEACE

BALACHAND BOSE, M.A.

The world is at a crucial stage today. Mankind, all the world over, is in the midst of chaos created by the man-made earthquake of war and its reactionary forces. The rude shock of this world-wide earthquake has reached the very foundation of World Peace. Struggling in chaos, we are bewildered, our very existence is at stake. We see around us thoughtless destructions through abuse of power, ceaseless conflicts and silly bickerings, delirium of hatred and senseless murders, departure from moral law and order and, above all, a retrogression from the ancient ideal of culture, of universal brotherhood and of Ahimsa (Non-violence). We are now led away by an idea of a new irresponsible individualism which has sapped the very foundation of religious and moral convictions. Due to this dangerous ideological factor, these convictions which had once given the society its cohesion and shape to our moral life in early periods, are now, through contradictions and counter-actions, bringing us to the verge of spiritual bankruptcy. None is following the ideal of "live and let live". As a result, our culture and material progress are at a stand-still. In the words of Mahatma Gandhi, "mammon and hedonistic pleasures are the life's goal of the modern world".

There is no longer that peace of mind, that life and joy and that charm of the Unity of Spirit which held us together through common convictions and spiritual ties. The pressing problem today is how to establish durable peace in the world through our character-building and how to march forward from this vicious circle of darkness and conflict to the effulgence of Peace and Goodwill—that Light of Buddha which once India and the East held before the world.

At a critical juncture as this, India, through Lord Buddha's universal message of equality of all beings, tolerance and of concord can save the suffering humanity from a threatened spiritual collapse. So, our first duty now is to think of the remedy while analysing the root causes of all our conflicts from which we are suffering most. We see everywhere a sort of an irregular and irresponsible way of life. Divorced from truth the great majority of us are now suffering from the ills of a life of perversion. That is why we are being constantly threatened with the imminent danger of an immense vacuum in our spiritual existence. This danger, which is mainly due to lack of guidance to correct human conduct through purity of mind (*citta-visuddhi*) and by loving kindness, compassion, sympathy and equanimity (known as the

our divine states or *brahmaviharas* (*dharmas*), can be averted only by cultivating and elevating those noble emotions and feelings which constitute the greatest "treasures of human lives thus deepening the unity between man and man".

But alas, communal warfare has today surcharged the Indian scene. It stands as a dangerous brake to progress, a mockery to our hard won freedom. We realise, at this critical hour, that Buddhism, as a progressive movement of thought and self-culture with the regulative principles* of human conduct and the directive to the furtherance of the cause of humanity, can work as a healing balm to the suffering mankind. By following the Noble Eight-fold Path of *Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration* we can correct our conduct, mould our character and thus save ourselves from spiritual degeneration. Moreover, Buddhism with its ethical code prohibits all that is forbidden in other codes of right behaviour and has something more that is excellent. For its well-reasoned and cogent literature and for the best message of deliverance from suffering in the world, Buddhism can also be a universal religion. Hence, for the common man of any race all the world over Buddhism is a valuable religion. "Buddhism", according to B. G. Tilak, "is no 'ism' at all but a stirring exhortation of culture known as Buddha Sasana or Rules for the conduct of Life". Speaking about

India's progress in the Buddhist period, Mahatma Gandhi, the great apostle of Truth, Non-violence and Peace, observed in his *Young India* in 1921 :

“The joyous period of India's bloom was in the Buddhist period. India attained the zenith of her frontiers. . . . The Brahman and the Sudra sat together in love, there was no pride in the former, no hatred in the latter. Both lived in sweet brotherliness, diffusing love beyond the borders unto the ends of the earth”.

Visualising things of today, Rabindranath Tagore, the Poet Laureate of Asia, during his visit to Ceylon in May, 1934, spoke prophetically: "In the depth of my being I realise that man is one and I feel that this was my mission to offer to the whole world." The following poem* addressed "To the Buddha" and translated by the Poet from the original Bengali while he was in Ceylon (1934) evokes in our mind such noble feelings which can reclaim the benighted human beings from hatred and cruelty:

*"The World Today is wild with
the delirium of hatred,
The conflicts are cruel and
unceasing,
Crooked are its path, tangled
its meshes of greed.
All creatures are crying in anguish
for a manifestation of thine,*

* First printed in the *Daily News*,
Ceylon, on Vaisakha Day, May 28, 1934.
The *Maha-Bodhi*, Vaisakha Number, 1942.

*Oh thou of boundless life, save
 them, raise thine eternal
 voice of hope,*

*Let love's lotus with its in-
 exhaustible treasure of honey
 Open its petals in thy light.*

*.....
 In the splendour of a new sun-rise
 of wisdom*

*Let the blind gain their sight,
 let life come to the souls that
 are dead*

*O Science, O Free, in thine imme-
 asurable mercy and goodness
 Wipe away all dark stains from
 the heart of this earth."*

In spite of repeated warnings from master spirits of the East and the West, we are pursuing the path of violence and thereby heading towards a perilous plight threatened with extinction. Science of today has proved to be a double-edged weapon. It is beneficent because it has contributed substantially to world progress, it is at the same time baneful since it has destroyed as much as it has constructed. What we need now is not science alone but a renovated and humanistic universalism based primarily on the faith in human reason and on the permanent well-being of mankind. This universalism holds that "the human mind has not yet been given its real opportunity and that if all reactionary and obscurantist influences which still play upon men can be removed and if true education can be universalised, men will recognise each other as men, forget their sterile conflicts and proceed to build a better and brighter world". India, through her messages of universal

brotherhood and non-violence, can serve as the field for this new universalism. Christ in the West, Mahavira, Buddha, Sri Ramkrishna, Tagore and Gandhi in the East held aloft to the world the Torch of Truth which, if properly reflected now at this hour of spiritual crisis, can remove the existing delirium of hatred and thereby re-establish enduring peace in the world through noble feelings of love and *maitri* between man and man. But, to contribute something to the durable peace, there must be *will* from one and all to follow the precepts of master spirits, the moral law and the basic requirement for peace and understanding. Rightly has President Truman, addressing a joint session of the Congress on April 19, 1948, in observance of the 50th anniversary of Cuba's independence after 400 years as a Spanish possession, observed :

"The basic requirement for peace and understanding is the *will* that peace and understanding shall prevail". Alas, where is that *will* today that peace and understanding shall prevail. Unless a world-wide attempt is made to arrive at a new equilibrium between the state and the people and unless nations accept certain common standards as a basis of their own life and of their relations with each other, no durable international settlement can possibly be arrived at. All schemes for a future international order depend for their realization on this presupposition of willingness to live together in harmony which itself depends upon some underlying *unity of spirit*.

We have wasted much of our valuable time in observation and experiment. We now realise, from our gathered experiences, that the deepest disease of the modern world lies in its lack of genuine conviction of truth. There results an oscillation between the cynical denial of all abiding truth and the prostitution of truth for the sake of achieving political and economic purposes. In the East, far and near, in the western countries of Europe and in America, too, we find the repetition of the same misuse of power which inspires men to exploit their fellow men to achieve political and economic ends. The gravity of the present situation is precisely that, humanly speaking, we do not see how our disintegrated civilisation may come to a new unity. If we say that there is Armistice terminating a war and there is a multi-lateral treaty as a first step towards outlawing war and settling disputes, even then we cannot show any record of lasting peace anywhere in the world. The League of Nations of yesterday was an utter failure in this regard. The U.N.O. of today, also, on which the whole world now pins its faith and which stands for "re-affirming faith in fundamental human rights of men and women and of nations, large and small and which ensures to maintain international peace and security through the promotion of economic and social advancement of all peoples", is darkened by a gloom of vacillation and failure to observe its so-called "principles" for which it stands.

The whole world which was once

looking hopefully at India for her creed of Non-violence and message of World Peace, is now bewildered to see communal warfare and petty quarrels by which she is rent asunder. Mahatma Gandhi, the great apostle of Truth and Non-violence, sacrificed his valuable and saintly life for the cause of the Suffering Humanity and World Peace. Gandhiji's earnest desire to unite the Hindus and the Muslims of India is well-illustrated by his memorable fasting, a few days before he was assassinated. In an evening prayer gathering held in September, 1947, Gandhiji said :

"To drive every Muslim from India and to drive every Hindu and Sikh from Pakistan would mean war and eternal ruin for the country. If such a suicidal policy was followed in both the States it would spell the ruin of *Islam* and *Hinduism* in Pakistan and the Union. Good alone could beget good. Love bred love. The world which, so far, had looked to India would certainly cease to do so if we pursued such a policy". May India regain her past glory—her ideal stand for Peace, Love and Universal Brotherhood.

Let us now pause for a moment and review things that are happening all over the world. What we fear now is the crucial stage of our existence. The canker of crime is spreading like wild fire. Do we now want to allow such a state of things to continue as to jeopardize the future of our children? Why should there be a massacre of the innocents for the faults of the selfish groups of power-loving grown-ups? Certainly an over-

whelming majority of us do not endorse the view that the innocents should suffer. Do we not like to progress and bring up our children in a peaceful and healthy atmosphere? Do we not require proper education for our sons and daughters through the moulding of their character, nutritive food for all, sound health and sanitation, equality and fraternity and, above all, tolerance and concord? The answer is 'yes'. Hence, we cannot grow and thrive well in an atmosphere surcharged with 'anger', 'war' and 'hatred' which are convulsing the world to-day. World's great religions like Buddhism, Jainism, Hinduism, Christianity, Mohammedanism, Confucianism, Judaism, Taoism and all other pacifist religions do not preach anything which may cause 'anger', 'war' and 'hatred'. All these great religions, which bind nations together, give us teachings of peace, love, universal brotherhood and justice. These combined forces can guide all mankind in all phases of life.

No right-thinking man can fail to understand that it will never be possible for the people of the world to live in peace and amity and fulfil their highest destiny on this earth until the statesmen at the helm of affairs in the different powerful states adopt the moral laws of justice and equality and follow the spiritual one of universal brotherly love as the guiding principle of thought and action. There can be no stability or peace, either within a nation or between nations except under laws and moral standards adhered to by all.

International anarchy destroys the very foundation of peace. It jeopardizes the immediate and the future security of every nation, large and small. To cherish freedom and to recognise and respect the equal right of our neighbours to live in peace, thus fully realizing the grave consequences ahead, we must work together for the triumph of law and moral principles in order that peace, justice and confidence may prevail in the world.

To unite the various materialistic ideologies of the day through a common harmonising influence, it is most opportune now to call a World Peace Conference in India. The messages of Mahavira, Buddha, Sri Ramkrishna and Mahatma Gandhi will try, in the New Era that has dawned, to bring a harmonising influence on western political thought. Therefore, we hope that India will help implementing the seven-point Charter on World Peace (called by the Protestant, the Catholic and the Jewish Communities as the Three-Faith Declaration on World Peace held in U. S. A. in October, 1943) which proclaims :

- (i) that the moral law must govern the world order,
- (ii) that the rights of the individual must be assured,
- (iii) that the rights of the oppressed, weak or coloured peoples, must be protected,
- (iv) that the rights of minorities must be secured,
- (v) that international institutions to maintain peace with justice must be organised,

- (vi) that international economic co-operation must be developed
- and (vii) that a just social order within each state must be achieved.

May the Buddhists of India take the lead and help other religious missionaries of the world in their task for the liberation of the suffering humanity.

To memorise perpetually Lord Buddha's contribution to World Peace, to carry on intensive research work on the spread of Buddhism in and outside India and to preach the message of Buddha to the world, an International Buddhist University at Sarnath should now be established. A proposal, in this regard, was raised in 1947 at the All-Asia Buddhist Convention held at New Delhi. Another proposal by Mr. Dayananda Priyadarsi, President, United Lanka Congress, was also raised at the same Convention with a view to the formation of a United Asia Buddhist Congress "to work for the spiritual, cultural, social and economic regeneration of Asian lands in particular and of the world in general". If these proposals materialise without delay, we hope that the projected United Asia Buddhist Congress will help eliminate "poverty, ignorance, vice, crime and war from Asia in particular and from the world in general."

Let us, on the auspicious *Vaisakha Purnima*, stand united and take a vow to send to the suffering humanity Lord Buddha's message of universal love and peace. We quote below a

significant message of the Ven'ble Sri Devamitta Dhammapala (read on the occasion of Septuagenary Celebration held in Calcutta in December, 1931, in honour of Dr. Tagore):

"Sprinkle the world with the water of Everlasting Life, Thou who art the fountain of Peace, of Welfare, of Holiness, of Love".

"With this solemn hymn to Lord Buddha sung in the Vaisakha Celebration, Rabindranath Tagore sends all over the world the eternal message of India. Peace is the keynote of Hindu history and Peace and Fraternity are the greatest contributions of India to Humanity. Naturally the Poet Laureate of Asia, amidst the sunset glow of his genius, is harping on that eternal theme to reclaim the benighted human beings from hatred and cruelty to sacrifice and love. . . . very few realise as yet that his silent and often unnoticed labour in the cause of World Peace is one of the greatest titles to immortality. Poets will come and Poets will go, but very few of the creative artists of the world would show this unique record of Tagore, as a spinner of the golden dream of *Maitri*, *Fellowship*, making the whole world kin, silently removing the apparently irremovable barriers between a nation and a nation. Through his prophetic messages and passionate poems, men and women all over the world have felt that they belong to one family; and that is the greatest miracle which Rabindranath has worked in this age darkened by selfishness and savagery". (The *Maha Bodhi*, vol. XI, 1932).

ON THE LIFE OF BUDDHAGHOSA*

The accepted account of the life of Buddhaghosa is in the Mahavamsa, chap. xxxvii, verses 215-246, of which the following is a summary :—

Born near the Bodhi tree (near Gaya), a young Brahmin controversialist, well versed in all branches of the arts, in the Vedas, and in the doctrines of various sects, wandered about India for the purpose of debate. As he arrived one night at a Buddhist monastery, and had given a clear exposition of the doctrine of Patanjali, his arguments were refuted by a mahathera named Revata. On the other hand the young Brahmin was unable to follow the Buddhist's arguments and finally asked for instruction.

He entered the novitiate, learning and accepting the three Pitakas. The name Buddhaghosa was given to him because his voice was deep like the Buddha's. In the vihara where he was converted, he composed a treatise called Nanodaya; wrote the Atthasalini, commentary upon the Dhammasangani; and finally undertook a short commentary on the Tipitaka. Whereupon the Thera Revata spoke :

'Only the texts, not the commentaries, have been brought here (from

Ceylon); the traditions of the various teachers are not available. However, in Ceylon, the authoritative and quite orthodox commentaries compiled by Mahinda are extant in the Sinhalese language. Go there, study them, translate them into the Magadhi language. They will benefit all.'

So Buddhaghosa arrived in Ceylon in the reign of King Mahanama. In the Mahapadhana hall of the Mahavihara, he heard the Sinhalese Commentary as well as the Theravada tradition from Sanghapala. It seemed to him the doctrine of the Buddha. But when he demanded access to all the books, in order to write a commentary, the Order gave him two stanzas as a test. Upon these he wrote the Visuddhimagga, an epitome of the three Pitakas with commentaries. At the first reading of this work, the gods hid the book away, and repeated the performance after he had done the work again. The third time, the deities produced the former copies to show the people his skill. And there was found after comparing the three books, not the least variation from the Theravada, in composition, in meaning, in sequence, nor even in the very letters.

He was immediately acclaimed by the Order as a veritable Metteyya Bodhisatta, and the atthakathas were given to him. Living in that pure vihara, rich in all such books, he translated them from Sinhalese

* This article has been lying with us for some time without the writer's name. It is an interesting paper, although we cannot agree on many points with the writer.—*Editor*.

† This part of the Mahavamsa is called Culavamsa in the P. T. S. edition.

into the 'original language', Magadhi. This work benefited people of all languages; all the teachers of the Theravada honoured it as a sacred text. Thus, having finished his task, Buddhaghosa returned to the land of his birth, to reverence the great Bodhi tree.

* * *

This account so stated is subject to criticism. Buddhaghosa could not be a native of Buddhagaya. As a negative proof, we do not find that the scene of a single one of his numerous contemporary stories is set in Magadha. In the tale of Visakha (Visuddhimagga x. 64-69), who migrated from Pataliputra, the starting-point is in Ceylon, not Magadha. In all his works there is no description of North India such as an eye-witness would give. More positive evidence is in the passage "*Unhassa ti aggisantapassa. Tassa vanadaha-disu sambhavo veditabbo*" (Visuddhimagga I, 86). "Heat: the heat of fire, such as occurs at the time of a forest fire, etc." This is a comment upon the protection, against heat, given by a *civara*. It is not known to Indian southerners that a bare skin sometimes blisters in the northern summer.

Buddhaghosa could not have been a Brahmin. From Vedic times, every Brahmin has been expected to know the famous Purusasukta hymn:

Brahmano'sya mukham asid
bahu rajanyah krtah
uru tad asya yad vaishyah
padbhyam sudro ajayata.

(Rigveda x. 90; also cf.

Atharvaveda xix. 6.6.).

"Brahmin was his mouth, Ksatriya his arms, Vaisya his thighs; sudra was born of his feet." Yet Buddhaghosa, supposed to be a learned Brahmin, was not acquainted with this. Commenting on "Bandhupadapacca"—"children of Brahma's feet"—he says, "The Brahmins are of this opinion: Brahmins came out of Brahma's mouth, Ksatriyas from his breast, Vaisyas from his naval, Sudras from the legs, and Sramanas from his soles."¹

The word "Bhunahu" occurs in Pali as "Brhunaha" in Brahminical literature to signify "embryo-killer."² In the Magandiya Sutta (M. I. 502) Magandiya reproaches Buddha as a Bhrunaha for having ceased to have intercourse with his wife. It is clear from his comment that Buddhaghosa did not understand the real meaning of this word. He explains it as 'hata-vaddhi, mariyadakaraka'.³ Finally,

¹ Tesam kira ayam laddhi: Brahmana Brahmuno mukhato nikkhanta; khattiya urato; vessa nabhito; sudda janato; samana pitthipadato ti. (M. Atth. II. 418; cf. D. Atth. I. 254).

² Rtum vai yacamanaya no dadati

puman rtum
bhrunahety ucyate, brahman, sa ila
brahmavadibhih.
Abhikamam striyam yas ca ganyam
rahasi yacitah
nopaiti so ca dharmesu bhrunahety
ucyate budhaih.

(Mahabharata, Adi. 83. 33-34).

³ Bhunahunno to hatavaddhino, mariyadakarakassa. Kasma evam aha? Chasu dvaresu vaddhipannapanaladdhikatta. Ayam hi tassa laddhi: Cakkhu bruhetabbam, vaddhetabbam, dittham samatikkamitabbam . . . Kayo bruhetabbho, vaddhetabbo, aphuttham phusitabbam, phuttham samatikkamitabbam. Mano

it is also to be noticed that Buddhaghosa makes fun of the Brahmins (Aharahatthaka - alamsataka - tatra-vattaka - kakamasaka-bhuttavammika-Bhahmananam annataroviya.—Visuddhimagga I. 93). This in itself is inconclusive, as it might be the jeering of an apostate.

Of Patanjali, or any northern tradition, Buddhaghosa knew little. Out of all Patanjali, only the terms *anima* and *laghima* are mentioned (Visuddhimagga VII. 61), without any further knowledge of the Yoga-sutra. There is no comparative study, nor even a single reference to the work or name of Patanjali. The term "Prakrtivada" (Sankhya) is mentioned⁴ in the 17th chapter, where a rudimentary acquaintance with Nyaya, the Indian system of logic, is shown by reference to the structure of a syllogism.⁵ All his knowledge of other sects does not exceed that of a learned Sinhalese monk of to-day, or of a southern Bhikkhu of about the 11th century A.D. (Such as Anuruddha or Dhammapala). The methods, principles, or even the existence of the great Mahayana teachers such as Nagarjuna and Asvaghosa seem to be unknown to him. He does mention the epics Ramayana and Mahabharata, without showing any

familiarity with them: Legend means Bharata and Ramayana, etc. It is not proper to go to the places where they are recited,"⁶ also "the Bharata war and the abduction of Sita, such fruitless stories."⁷

Accordingly the greater part of the Mahavamsa story appears to be legendary. It is said that the Atthasalini was written by Buddhaghosa in India. From the style, content, and the introduction it is doubtful whether Buddhaghosa wrote the book. That he could have written it before the Visuddhimagga is impossible, since the Visuddhimagga is referred to in the opening stanzas of the Atthasalini. Whoever wrote that part of the Mahavamsa had not opened the Atthasalini. That Buddhaghosa, while desiring access to the commentaries should prove his fitness to work upon them by epitomizing the Pitakas together with their commentaries, is surprising. Many quotations from the commentaries are fully and accurately given in the Visuddhimagga. In fact, he says in all his atthakathas that he has prepared the Visuddhimagga as an illuminative comment upon all four Nikayas.

If the Mahavamsa chronicler did try to verify the legend about Buddhaghosa by examining Buddha-

bruhetabbo, vaddhetabbo, akinnatam kijanitabbam, vinnatam samatikkamitabbam. Evm so chasu dvaresu vaddhim pannapeti (M. Atth. III. 131, p. 6. Mundine Pitaku Press edition).

⁴ Kim pakativadinam pakati viya avijja pi akaranam mulakaranam lokassa ti (XVII. 36) ?

⁵ Patinna hetu ti adisu hi loke vacanavayavo hetu ti vuccati (XVII. 67).

⁶ Akkhanan ti Bharata-Ramayanadi. Tam yasmim thane kathiyati, tatthagantum na vattati (D. Atth. I. 84).

⁷ Anattavinnapika kayavacipayoga-samutthapika akusalacetana samphappalapo. So asevanamapdataya appasavajjo, asevanamahantataya mahasavajjo. Tassa dve sambhara Bharatayuddha-Sitaharanadinirattakakatha-purekkharata, tatharupikathakathanan ca (D. Atth. I. 76).

ghos's works, he got no further than the two 'fundamental' gathas at the beginning of the Visuddhimagga. If the Nanodaya had existed, it alone would not have been lost while all the other works of Buddhaghosa survive. It is nowhere mentioned in Pali literature, the Mahavamsa excepted.

From the narrative of the Mahavamsa, one fact remains: that Buddhaghosa came from India to Ceylon in the reign of Mahanama (end of the 4th century A.D.). This is confirmed by Burmese authorities; but the latter say that he went to Ceylon from Thaton, being a Talaing by birth. The tradition has an element of truth. I believe that he was a Telanga from the Telugu country of Southern India, not a Burmese Talaing. The Telangas colonized extensively in Burma and Indo-China, the term Talaing being a corruption of their original name, Tailang.

His birthplace was the village of Morandakhetaka (Peacock - egg - village) as is very clear from the colophon of the Visuddhimagga, where he is called "Morandakhetaka-vattabena," or Morandakhetta Buddhaghosa. The method of nomenclature is still followed in Dravidian India and Ceylon. His surname vanished when his fame had made him *The Buddhaghosa*. It is to be noticed that the usually clever scribe of the

manuscript belonging to King Thibo, changes the word *morandakhetaka* to *mudantakhedaka* (gladness ending in sorrow); the Sinhalese manuscripts read *cetaka* for *khetaka*, a possible confusion of letters. *Khetaka* is Sanskrit for village and remains in the modern South India vernaculars as *Kheda*.

He lived for some time at Mayurasuttapattana or Mayurarupapattana, as he says in the colophon at the end of the M. Atth. "I began (this atthakatha) at the request of the venerable Buddhamitta, who lived with me at Mayurasuttapattana (or Mayurarupapattana)." I cannot locate this, nor his birthplace, but an archaeologist familiar with the Telugu country should be able to identify it; here, at least a small monastery existed.

The next bit of information is from the colophon of the A. Atth. "I began (this atthakatha) at the request of the venerable Jotipala, who lived with me at Kancipura and other places."

Travelling perhaps in the order mentioned, he came to Ceylon with the definite aim of studying the Sinhalese commentaries. The vast upheavals in government and religious culture from the death of Asoka to the Gupta period had left Ceylon untouched. The isolated fragments of Buddhist learning scattered throughout Southern India were much inferior to the continuous tradition of Ceylon. To learn this tradition of Ceylon must

* Kammatthanani sabbani cariyabhinnavipassana

Visuddhimagge pan'idam yasma

sabbam pakasitam,

Tasma tam agahetvana sakalaya pi

tantiya

padanukkhamato eva karissam'

atthavannanam (Atthasalinī 2).

* See Introduction to the Buddhaghosuppatti by James Gray (London, 1892), pp. 11, 16, 20, 21, 23-24.

have been the purpose of Buddhaghosa's journey.

After studying the commentaries, perhaps under Sanghapala, he conceived the plan of translating them into Pali for the convenience of those readers who did not know the Sinhalese language. Jotipala is credited with the suggestion that Buddhaghosa wrote the S. Atth., and also his last authentic work, the A. Atth.; Buddhmitta suggested the writing of the M. Atth. But the very first of this series, the D. Atth. was according to Buddhaghosa, suggested by the Sanghathera Dathanaga, of the Sumangala College at Anuradhapura. However, before writing any of these works, he, at the suggestion of the venerable Sanghapala composed the Visuddhimagga as a general illuminative work. This is referred to in the other works, and indeed is counted as an integral part of each one of them.

All these facts are gleaned from the colophons. One conjecture may

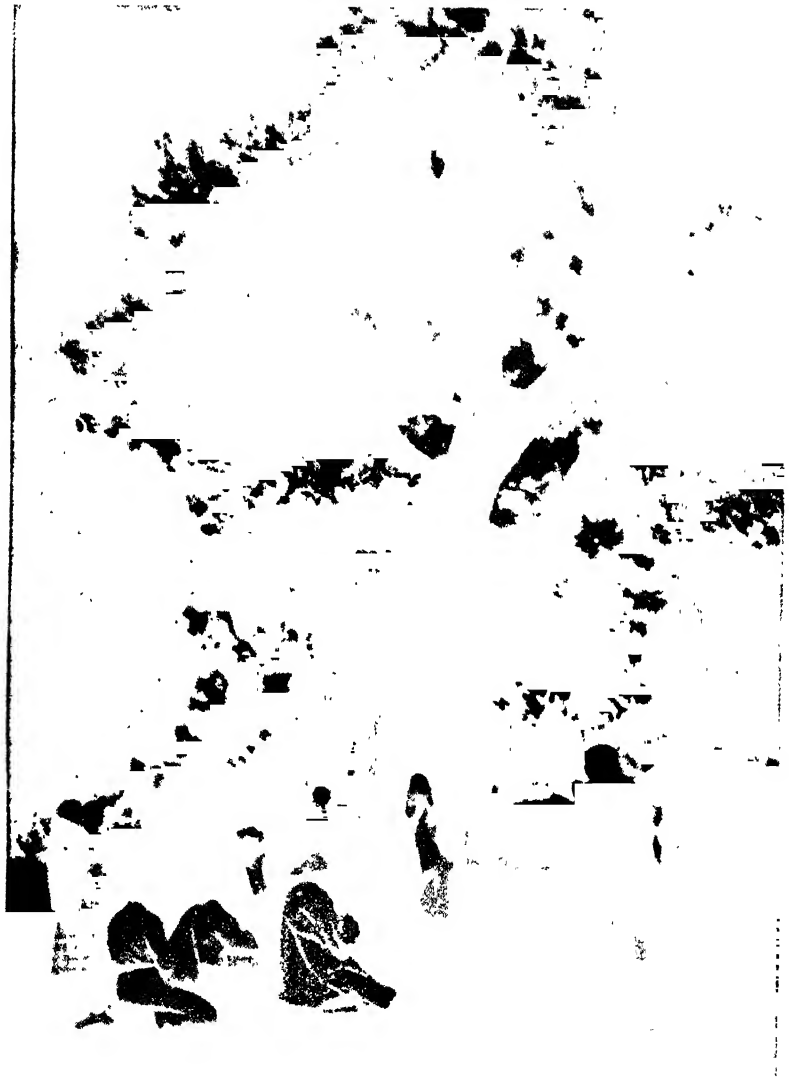
¹⁰ See D. Atth. i. 179-180; and M. Atth. ii. 204.

be made from his writings, that he was of the farmer (gahapati) class. He says in the M. Atth. II. 204): "Why does the Buddha mention the farmer caste first? Because they have the least pride and they are the most in number. Often the monks from the Ksatriya family are proud of their caste; those from a Brahmin family are proud of their learning; those from the low castes, because of their low birth, are unable to continue long in the Order. But the young farmers plough their land while their whole body is running with sweat. This then dries and forms salt on their backs. Therefore they are not proud. . . . From the other families, not very many become monks; of the farmers many. . . ."

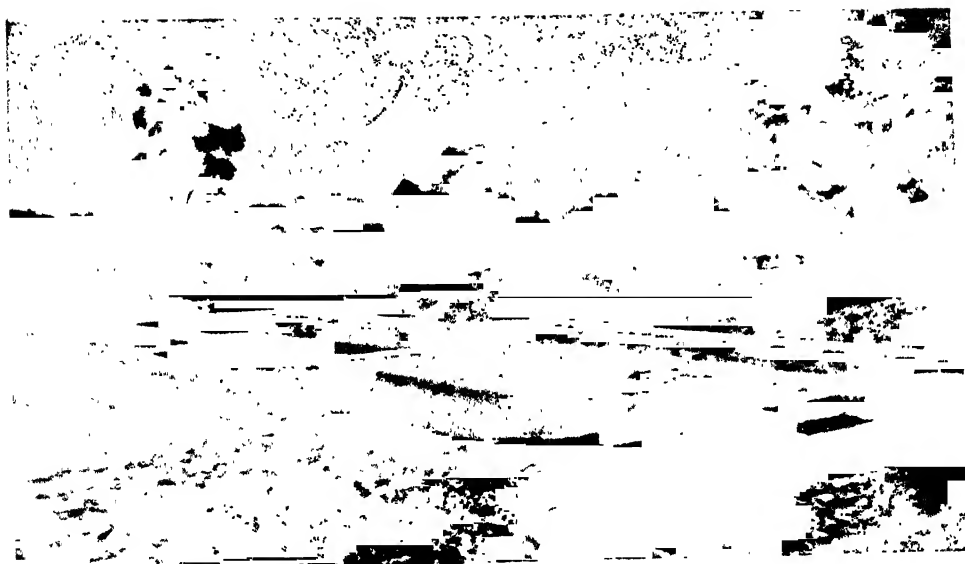
The Burmese tradition that Buddhaghosa came from Thaton may be founded upon a fact; possibly Buddhaghosa went there from Ceylon. His works are better preserved in Burma than in Ceylon, and though they show no particular acquaintance with Burma, the last years of his life might have been spent in Thaton.

O free, indeed ! O gloriously free
Am I in freedom from three crooked things :
From queen, from mortar, from my crook back'd Lord !
Ay, but I'm free from rebirth and from death,
And all that dragged me back is hurled away.

Mutta—Therigatha.



ANANDA BODHI TREE AT JETAVANA, SAVATTHI



RUINS OF JETAVANA MONASTERY, SAVATTHI

BUDDHISM AND MODERN SCIENCE

SAMARAJEEVA

Modern science has shown that we are the willing victims of some astounding illusions. For instance, we believe in straight lines and use them in our every day work. Yet Einstein has shown that all lines are crooked, because space near the surface of a gravitating body like the earth is curved. For the same reason parallel lines may not only meet, they even tie themselves up in knots. All our arithmetical calculations are possible because we mistake equality. Again, the rotation of the earth round its axis alone gives us a velocity of about a thousand miles per hour. Not only do we fail to perceive this amazing velocity, but the most ingenious experiments refuse to reveal it. Many unsuccessful attempts were made to explain this negative result. Einstein became famous by showing that no explanation was really necessary because we were by nature incapable of perceiving absolute motion. Minkowski thereupon proved that if Einstein was correct then space and time were both illusions which had no existence apart from each other. The most remarkable illusion, however, is in regard to the nature of matter. The old view of the inert, indestructible atom has been superseded by the electron theory according to which the ultimate particles of matter are electrons and protons which are always in movement. Some think that the

movement resembles the movement of the planets round their orbits. Jeans thinks that it is a form of wave motion. Electrons are, therefore, waves. Waves of what? Waves of nothing. Matter, therefore, is movement and nothing else but movement. "It is just as real or unreal as a heat wave or a suitable wave".

Buddhism has never been in any doubt with regard to the ultimate constitution of matter which has always been regarded as being only an appearance—*Rupa*. The Buddha compared the world to a bubble.

Jeans has said that it is like a soap-bubble in which the only reality is the soap film which is itself nothing but "empty space welded on to empty time". If we fail to see the world as it really is it is obviously because of a defect inherent in ourselves. Owing to the absence of a psychic soul(?) we are obliged to see the world through the help of the organs of sense. The first thing we notice about the senses is that they exclude much more than what they admit. The eye does not take in the whole of visible reality. This explains its usefulness. We do not hear all the sounds in the world. Life would be impossible if we did. The sole object of the senses is thus to restrict our view of reality and thus continue it to the narrow limits, within which our

interests lie. The sense organs are obvious products of evolution. Biology tells us now we came to acquire them.

Our primordial ancestors found it difficult to cope with the whole of reality. In the struggle for existence natural selection favoured those who specialised in a restricted view of reality in much the same way as the specialist always comes out in the modern world. The eye is to the body what the intellect (the conscious mind) is to the mind. It gives us views of reality. It helps us to see matter as inert indestructible solids though we now know that it is only movement. Our fore-fathers evidently preferred to see matter as being at rest and not in movement. There is only one way in which this illusion can be created. The mind must adapt itself to the movement of matter. This must have happened in the dim and distant past because the Abidhamma tells us that mind and matter both vibrate—the latter lasting only 17 "thought moments". Two passengers in two trains travelling on parallel tracks with the same velocity are both deceived with regard to their movement. Each thinks that the other is at rest. Thus it became possible for us to mistake movement for inert indestructible bits of matter. Now such material bodies cannot occupy the same space and so we invented the idea of space in which such bodies could lie outside one another. The movement acquired by the mind converted it into a succession of thoughts following each other and thus arose the illusion of time.

Given the time relation we began to look upon everything as being capable of being divided into cause and effect. We came to the conclusion that the same cause always produces the same effect because our senses prevent us from seeing the subatomic world of Quantum physics in which according to Heisenberg the law of causality does not obtain. Thus the law of cause and effect is not a law of nature as Kant suspected but one of the forms in which the intellect permits us to perceive reality. All our so-called laws of nature fall into this category. The illusion of time is also responsible for placing it in three arbitrary compartments and thereby preventing us from foreseeing the future or remembering the past. It cannot be denied that we do remember a very small portion of our past. But the school boy who defined the memory as the thing one forgets is nearer the mark. If we could foresee the future we would always act in one way—the right way.

As matters stand, we act in different ways and call it freedom. We could not rate this freedom so lightly if only we knew the price we had to pay for it. Thus the mind has adapted itself to provide us with those views of reality which we desire. This evolutionary process was achieved by a condensation or a narrowing down of consciousness which gave birth to the intellect as opposed to the intuition. The larger part of the mind thus became unconscious. In it were huddled all those inconvenient truths we do not wish to face. In course of time the uncon-

cious fell into disuse and was forgotten. Today the intellect holds full sway and is even expected to reveal reality whereas its true function is to hide it from us. Thus we are caught in a web of our own weaving. Once we forget the fact that the intellect gives us only a restricted view of reality we begin to entertain fictitious problems which admit of no solution because they are meaningless. The Buddha was the only great religious teacher who refused to discuss such non-existent problems. In the first place science has made such vast strides of progress in recent times that we expect it to solve the riddle of the universe. Auguste Comte warned the scientist against proving too deep into reality and Eddington has already declared that we discover only our own foot-prints on the sands of time. Nevertheless the search goes on. The intellect gives rise to many illusions of the mind, one of which is the false idea of nothing.

We see that the world exists and begin to think that it may as well not exist and then there would be nothing. If then there was a time when there was nothing then the world must have been created by somebody out of nothing. And so we invent the idea of God and endow him with the ability to create something from nothing. But when we think of nothing, we are really thinking of the absence of something. We cannot think of nothing because there we are not thinking. As every idea is an idea of something. We cannot think of nothing because there we are not thinking. As every idea is an idea of something, it therefore follows that there is no such thing as nothing.

The theory of Kamma, which this view involved, made it reasonable and just. The Buddha however, accepted re-birth, the theory of Kamma, but denied the existence of a soul universal or particular.

Men in their prime with pestle and with quern
 Are busied pounding rice and grinding corn.
 Men in their prime gather and heap up wealth,
 To have and nourish wife and children dear.
 But ye, my sisters, see you carry out
 The Buddha's will, which bringeth no remorse.

Patacara—Therigatha.

SCENES OF FOREST-LIFE.

BHIKKHU H. DHAMMANANDA

Life beauties are all around us, and Nature is full of lessons. There is a truth shrouded in every cloud in the sky, in every flower of the garden, and in every pebble on the shore. Thus we are amidst an ocean of learning, and all that we see are but the messengers of truth. Every thing on earth brings us a message. There are "tongues in trees, books in running brooks, sermons in stones, and good in every thing". Observe things around you and you will find that you are constantly acquiring a great love. Behold the great wide world, you will find that you are at a university.

The range of your experience is being broadened day by day and you are wiser today than you were yesterday. That is how you find a good many things stored up in your treasure of knowledge which were not present when you were a mere child. The growth of your knowledge accompanies your age.

The tree that stands yonder asks you to be firm in your resolution. That is its message. It stands firm against the storm that threatens it ; the thunder that trembles it, and the shower that shakes it. It is an embodiment of fore-bearance. Its ever recurring greenness and freshness teach you the science of harmony. The harmony with nature. Above all that it gives you the example of self-

sacrifice for it does not live for its own sake. Its green leaves, sweet fruits, and fragrant flowers bestowed upon others for their own good.

This wonderful helpmate of wilderness has been giving shade and shelter to many millions all throughout the ages. . . The sages and saints of yore after having retired from the home-life resorted to the jungle and found solace and the solution of their problems under the foot of the tree. That old Sanskrit scripture, *Upanishads*, gives us the outcome of certain solemn conferences which took place under the shelter of mighty trees, *Vanaspati*. The old Rishis discovered the secret of curing human ailments, and the science of life, Ayurveda amidst forest herbs. The great Yogis of bygone days wandered far and pondered deep in quest of truth. They either built their huts in the wood, or else entered caves and made use of the gifts of nature. There the master and the disciple met together and disclosed what they had gathered during the days and nights. They wanted a home other than "the home", a house without bricks and tiles, a shelter in the heart of nature ; nay; they loved to live in forests.

"It is my firm resolve that if I can find shadowy shelter and a companion for my penances, I shall never turn an ascetic. I shall never leave my hearth and home and retire into

the forest-solitude if rings do no merry laughter in its echoing shade and if the end of no saffron mantle flutters in the wind ; if its silence is not deepened by the soft whispers." (Rabindranath Tagore.)

On that fullmoon day, and in that moonlit night, when every one was asleep, when every thing was stilled, when the forest was shining through darkness, Siddhartha left the world of violence and retired to the world of solitude and sat under the shelter of a tree in the jungle.

Mara followed Siddhartha and the latter received him not. Mara persuaded him to go back. But he yielded him not. He was marching on and on and the forest-charm, was pushing him to the front from behind. He was burning with enthusiasm from within and the forest-charm was secretly directing him to the goal from without. Every tree and creeper and every animal that stood before him and every animal that passed by, conveyed a message to Bodhisatva. . . In Bhayabherava sutta of the Majjhimanikaya we see how he hears the fall of a leaf at the dead of night when a peacock just perched on a branch and yet is not frightened. We again see in the Sanyuttanikaya how he enjoys the bliss amidst the depth of silence when it is fear-provoking to others. A god comes to him and says :—

*"Thile majjhantike kale sanni
sinnesu pakkhisu
Sanateva braharannam Tam
bhayam patibhatimam".*

"In the heart of the great forest when even the birds and beasts are

resting at midday it is quite awe-inspiring to me."

The Blessed One says :—

*"Thile majjhantike kale Sanni-
sinnesupakkhisu
Sanateva braharannam sarati,
patibhatimam".*

"In the heart of the great forest when even the birds and beasts are resting at midday it is quite pleasing to me."

In the Aryapariyesana Sutta of the Majjhimanikaya Buddha relates a phase of his life-history wherein he says :—

*"So kho aham Bhikkhave kinku-
salagavesi santipadam pariyesamano
magadhesu anupubbena charikam
charamano yena uruwela Senanigamo
tadavasarin.*

Thereupon O Bhikkhus, seeking for the "Noble" and aspiring after the "Peaceful" I reached Senanigama of Uruwela after having wandered through Magadha."

Here he says how he was captured by the charming beauty of a natural scene.

*Tatthaddasam Ramaniyam Bhumi-
bhagam pasadikanca vanasandam
nadimca sandatim setakam supa-
thittam ramaniyam samantaca gocara-
gamam.*

"There I saw a beautiful spot, a charming grove, and a lovely river flowing gently just close by. . . There were sandy banks, bathing places and a village just by the side of it."

He continues :—

*Tassa mayham Bhikkhave etada-
hosi ramaniyo vatayam bhumi bhango,*

etc. "Lovely is the forest-grove and so is the river. Nay the spot is quite habitable for the Kulaputta who strives for the noble end. With this resolution, Bhikkhus, I sat on the very spot with a firm determination, to achieve the Bodhi."

A similar passage occurs in the Maha Sihanada Sutta thus:—

Yadi vo airya samadhisampanno aranne vana patthani pantani scanasanani palisevanti aham tesam annatamo. "If there are Aryas that practise the Samadhi in the forest dwellings, I am indeed the foremost of them."

The passage goes on:—

Etamayham Brahmana samadhi-sampadam attani sampassamano Bhiyyo pallomamapadim aranne viharaya, "Thereupon, O Brahmana, after having experienced the happiness of Samadhi, there arose in me a yearning for the forest-dwelling."

The following song occurs in the *Psalms of Sisters: Therigata*

*Nadanti Mora Susikha Supekhuna,
Sunilagiva Sumukha Sugajjino ;
Susaddala ca pi Mahamahi ayam,
Subyapitambu Suvalahakam
nabham*

*Sukallarupo Sumanassa jhayitam
Sunikkhamo Sadhu Subuddha
sasane ;*

*Susukka sukkam Nipunam Sududda-
sam, Phusanti tam Uttamam
Accutampadam.*

Peacocks are singing merrily. They have beautiful plumage and a crest, a dark blue neck and a lovely face ; and an enchanting voice. The

river Mahamahi overfilled with rain-water is flowing near by. The spot is quite habitable for the one who trains his mind ; hence it is worth while to renounce and retire to the wood in the dispensation of Buddha and realise that immortal state which is the brightest of the brightest, the subtle, and which is beyond perception.

But renunciation does not mean retiring to the wood after having renounced all the claims and possessions. It means renouncing of one's own "Self", to make oneself ready, to receive something higher. The saint that renounces, empties his "self" first and then fills up. Renunciation paves the path to solitary life. Solitude is the resting place of struggling souls.

Nature dwells in the wood. But she is not always beautiful and beneficent. She has her unpleasant aspects too. She does not welcome man everywhere, but only in solitudes where she is not disturbed and where she does not disturb others. What she expects us is to observe her peaceful behaviour without adding anything to her stock or robbing any thing from her. She does not want anyone to love her. But she wants every one to understand her.

Man is not expected to be a lover but a seer. Love is merely a certain phase of nature, and we cannot see the whole through a part. An indifferent yet sympathetic outlook of every aspect of nature leads one to perfect understanding.

BUDDHAGAYA AND KATARAGAMA

BY A CORRESPONDENT

Lately there has been an open movement on behalf of a certain section of Hindus for claiming the possession of Kataragama Temple in Ceylon. I call it open because it has been going on secretly for some time back. It was only the last year that some Buddhist representatives went to see Dr. Rajendra Prasad, the Bihar leader, in connection with the Buddhagaya temple, when he referred to the so-called Kataragama temple question which had been brought to his notice by certain interested persons.

This is obviously a counter-movement against that of the Buddhists for the Buddhagaya temple. In the eye of public opinion, not to speak of law, there cannot be the least justification for such a demand. There cannot be any comparison whatsoever between the two cases. We have only to look at history to be aware of the absurdity of such a claim.

BUDDHAGAYA

The history of Buddhagaya is now universally known. It is the place where the Buddha attained His enlightenment. Hence it is the holy of holies to the Buddhists. In the words of the late Ven. Dharmapala it is to Buddhists what Mecca is to Muslims and Jerusalem to Christians. Just after the demise of the Master

His devotees began to visit the holy place to pay their homage to the Bodhi tree. Before long a temple and a monastery were built close to it. In course of time, as it was the case with the Buddhist monasteries, it became a centre of education. With the spread of Buddhism abroad Buddhagaya became a place of international importance. It attracted devotees from all the Buddhist countries. In Mahaparinibbana Sutta the Master has referred to the following four places as would-be places of pilgrimage to His devotees : Lumbini, Buddhagaya, Isipatana, and Kusinara. Accordingly, in course of time, all the four spots became places of pilgrimage, but Buddhagaya was the first to receive this honour. Chronicles of various Buddhist countries bear witness to this fact. Thus the *Mahavansa* refers to pilgrims setting sail for Bodhimandapa (Buddhagaya). Importance of the place in the eyes of the Buddhists was such that every Buddhist country maintained its monastery with a few monks who carried on their studies and meditation in the holy atmosphere associated with the sacred memories of the Master. To turn to history for evidence, we can trace it throughout from Asoka down to King Ming Doon Min of Burma. The latter put up a rest house, close to the temple, which is extant to this day.

It is evident from all this that Buddhagaya was built and was maintained throughout by the Buddhists. Hindus had no interest whatsoever in the sacredness of the place. On the contrary a section of their community was quite jealous of it. It was an eye-sore to them. So those fanatics got the misguided Pushyamitra, who also indulged in massacring the innocent Buddhists, to cut down the sacred Bodhi tree. It was an irony of fate that with the disappearance of Buddhism from India this sanctum sanctorum also fell into negligence. There were no Buddhists to look after the place. It was a grand opportunity for the predecessors of the present incumbents of the temple to gain possession of the place. In the meantime India also passed under foreign domination. So it was cut off from the rest of the world for some time. The Buddhists of foreign countries could not make their annual pilgrimages. Buddhagaya remained a thing of memory only. For hundreds of years no Buddhist came to worship at the holy spot. We find for the first time in May, 1891, a young man from Ceylon sitting in meditation under the Bodhi tree. He was none but the late Ven. Dharmapala who came there on pilgrimage. He was greatly pained at the mismanagement of the place. The images of the Buddha, with cloaks on and the vermilion mark on the forehead, were converted into deities of the Hindu Pantheon. The Pandas (the guides of the Hindu religious places in India) introduced these images under

different names at different times according to their whim. It would not be out of place to mention here that such a state of affairs continues even upto this day. Such explanations, besides being distortions of facts, hurt the feelings of the Buddhists. So quite naturally young Dharmapala raised objections against them. The Mahant, whose right was undisputed so long, became greatly disturbed. He felt that his position would be quite insecure if the Buddhists continued to come. So, as far as possible he tried to keep them away from the place. This led to the famous Buddhagaya Temple case. The Late Ven. Dharmapala fought it on behalf of all the Buddhists. Fortune favoured the Mahant. The only outcome of the case was that the Buddhists could worship at the place without any obstruction from the Mahant. This was all that could be gained under the then prevailing circumstances. Justice gave way before the power of the bureaucracy and the pelf of the Mahant. But then the general public and the leaders of the country were on the side of the Buddhists. Indian leaders including Mahatma Gandhi promised to do full justice as soon as they were in a position to do so. That long awaited opportunity has now come and the leaders have been moved in the matter. To these leaders the restoration of Buddhagaya into the hands of the Buddhists does not simply mean its transference to the hands of the rightful owners, but they also have realised the cultural significance of such a fine gesture. Round the holy

spot there will develop a cultural centre of international importance. Indian leaders in general and Dr. Rajendra Prasad, the great Bihar leader in particular, are ready to give all possible help in reviving the ancient glory of Magadha.

THEN AND NOW

Those days are gone and gone for ever when the Mahant could arrange parties in honour of Their "Excellencies" and "Highnesses" and put off the settlement of this important matter. The present leaders cannot be hoodwinked. The restoration of Buddhagaya is now almost a decided matter. Its final announcement is awaited in the near future. The Mahant knows all this full well. His is a lost cause ; like a drowning man clutching at a straw he is trying to find out any lame excuse to justify his possession. So his agents have found out Kataragama temple for this purpose. We have only to look into the history of the place to know that it would not serve even so much as a straw in the case of a drowning man.

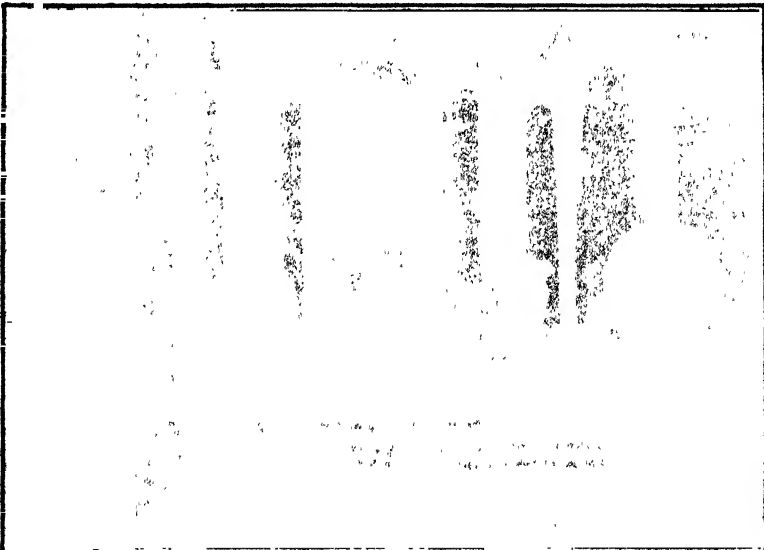
KATARAGAMA

Almost every important place of pilgrimage in Ceylon has got its deity. Thus Sripada has Sumanadeva, Kelaniya has Viphashana and Kataragama has Kandakumara. These presiding deities are supposed to take care of the respective places and the localities. For the intelligent these deities are undisputed chiefs of the respective localities. For the simple folk they are real deities.

Each deity has got a small temple close to the Buddha temple. Unlike the Buddha, who is spiritually perfect, these deities are but mundane beings only possessing certain celestial powers. So they are not above favouritism and other weaknesses which the average men are liable to. Therefore when in need, the simple folk visit these deities for help. Even they visit these temples very seldom, may be once or twice in their lifetime. All this holds good in the case of the Kataragama temple also which is built close to the Kirivehera. If so why do the Hindus go there on pilgrimage? The answer is simple. In India the temples are open to the different communities concerned only. Unfortunately, in the case of Hindus even this much cannot be said. They make a distinction between not only creeds but also castes. Thus the so-called outcastes, a section of their own community, are not allowed to enter their temples. On the contrary no such difference is made in the Buddhist countries. There the temples are open to all without any distinction of caste or creed. For instance Sripada is a place visited by the devotees of all religions. For Buddhists it is the place where the footprint of the Buddha is preserved. For Hindus it is the footprint of Shiva. Muslims regard it as the footprint of Adam. All the same they all know that first and foremost it is a sacred place of the Buddhists and as such taken care of by them. Now the question will be asked that if it is a Buddhist place why are the

other people allowed there? Well, such a question does not arise for the Buddhists. Buddhism teaches not only religious toleration but also religious co-operation as far as it is practicable. So if other religionists want to visit their temples and have their pious wishes fulfilled, Buddhists would welcome them only too gladly. This holds good in the case of Kataragama temple also. One of the points or rather the only point raised by the claimants of Kataragama is that among the visitors to the temple in question there is a good number of Hindus also. This can easily be accounted for. The name of the presiding deity is Kandakumara which can be rendered as Skhandhakumara in Sanskrit. Now Skhandhakumara is also the name of a Hindu deity. So there is no

wonder if some of the Hindus have a special attraction for this place. Or even it is possible that the people named their local deity after the well known Hindu deity. In any case there is no doubt about the fact that the temple in question is of the local deity built and maintained by the Sinhalese Buddhists. In the face of these facts it is simply ridiculous to make a counter claim for this temple against the demand for the Buddhagaya temple which is the central shrine of the Buddhist world. Situated in the wilds of South Ceylon, Kataragama is a very minor and insignificant shrine to the Hindus in general. Millions have not even heard the name and it cannot arouse in them any enthusiasm inspite of the frantic efforts of a few interested persons.



BUDDHISTS IN KASHMIR

C. L. WATTAL

The Jammu and Kashmir State, ruled by His Highness the Maharaja of Kashmir, lies between 32°17' and 36°58' North latitude, and 73°26' and 80°30' East longitude. Encircled by the endless mountain ranges of the Himalayas and Karakhoram, the State occupies an important and strategic position in the defence of India. Three empires meet on its northern borders—the British, the Russian and the Chinese ; while to its north-west is the kingdom of Afghanistan, to its south the province of Punjab and to its west the N.W.F. Province. The State is also bounded on its east by Chinese Tibet, and on the north and north-east by Russian and Chinese Turkistan. With an area of 84,471 sq. miles, and containing a total population of 4,021,616, it is the second largest state in India. The principal communities inhabiting the state are: Muslims, Hindus, Sikhs, and Buddhists. The communal ratio and corresponding decennial increase in the last two decades has been as follows :—

Buddhists in Kashmir constitute an important political minority in the State ; as next to Sikhs they are 40,696. They have suffered much in the history of Kashmir—in the religious and political persecutions of the middle ages, and perhaps the repercussions of such persecution may have been more than even felt by Kashmiri Pandits ; accentuated indeed owing to the negligence of the State authorities towards the amelioration of their social and economic evils as well as owing to their geographical segregation from the valley of Kashmir, being confined in the mountainous areas of Ladakh. The decennial growth of the Buddhist population has also been considerably less, and according to latest census records, when the whole population and some of the principal communities have registered an average growth of 10·29%, the Buddhists have increased only by 5%. Personally I feel that the Buddhists may be numbering more than the recorded figures because usually it is difficult

	1931	1941	Increase per cent.	Proportion per cent.
Total	3,646,243	4,021,616	10·29	...
Muslims	2,817,636	3,101,247	10·07	77·11
Hindus	736,222	809,165	9·90	20·12
Sikhs	50,662	65,903	30·08	1·64
Buddhists	38,724	40,696	5·00	1·01
Others	2,999	4,605	53·55	·11

for census authorities to record with accuracy the Buddhists living in the far off segregated areas of Ladakh and Kargil.

Very few of them contact the progressive force of the State, and most of them live in their villages, seldom undergoing a journey in pursuit of trade or employment. Besides the Ladakh Tahsil, where nearly three-fourths of them live, they are also found in the Kargil Tahsil adjacent to Ladakh. Thus they live in compact homogeneous districts, and form a respectable minority there.

The Buddhists in the State show a far smaller increase in population than others, and the authorities ascribe this comparatively small growth of the Buddhist population partly to the prevailing practice of polyandry among them, and partly to conversions to Islam. Moreover the poor economic resources of the Ladakh district also retard the growth of population. Scarcity of cultivable and fertile lands, an absence of forests, gradual defertilization and denudation of cultivable land, as well as paucity of water and irrigational facilities act as physical deterrents to the growth of population. Conversions of Buddhists to Islam mostly occur through intermarriages with Muslims who are more prolific than Buddhists. Besides these physical and geographical hindrances to the growth of the Buddhist population in the State, their social evils like celibacy and polyandry check the growth of the population and effect the Buddhist community as a whole. Dedi-

cation of boys and girls to monasteries at an early age is quite considerable.

Mostly illiterate, the Buddhists are the poorest in the State, and owing to the lack of adequate transport and communication facilities with the fertile parts of Kashmir, progressive forces seldom penetrate into their mountainous tracts. Family budgets compiled by a Government official in Ladakh (unpublished) reveal shockingly the perilous attachment of the Buddhists to drinks and wines even at the cost of the barest necessities of their life. The Christian and Muslim missionaries find ready converts from this backward community of Kashmir, who, owing to their deep-rooted social evils and poverty, succumb to the temptations offered. If such indifference continues and the pace of conversion becomes rapid, it is quite possible that the Buddhists—one of the oldest communities of the State will completely be non-existent after a few decades. Though an important political minority having considerable importance on the frontiers of Kashmir, we seldom hear of the Buddhists in the State either in politics or in social and economic matters. To prevent their complete extinction in the State and check the powerful agencies of converting Buddhists to non-Vedic religions, Buddhists in the State need an organization. The Buddhists in order to prevent their political extinction should forthwith take such measures as to assert their political significance vis-a-vis other communities in the State. They should co-

operate with the progressive forces in the State for their moral, material and intellectual development, and should bring about economic emancipation from the shackles of poverty, unemployment and ignorance.

They should have an organization to prevent conversion and should assert their political and economic rights. They should have special facilities and privileges in government employment and adequate weightage in political representation.

Illiteracy and poverty should be stamped out. His Highness's Government is very much interested in the uplift of the backward classes and communities in the State. Periodically the government, to their credit, have undertaken such measures which have brought about considerable social and economic reform among the backward communities of the State. But unfortunately a minority of nearly fifty thousand—an important political minority of the frontiers of Kashmir—has been totally neglected. There should be special educational facilities for the Buddhists in the State as there exist for the Muslims.

The rapid pace with which conversions to Islam are taking place among the Buddhists in Kashmir is quite alarming. They are very poor and are generally ignorant about the changes taking place outside their own little world. The Government of the State in order to discharge their duty towards this backward community should invite and facilitate British Indian Com-

panies in order to exploit minerals lying in Ladakh and Kargil districts, so that these people may be spared from the economic hardships encountered by them. The Buddhist representatives in the State Assembly should also bring to the notice of the Government and the public the economic stagnation they experience and should move the government to undertake constructive measures for eradicating their poverty. An International Buddhist Society like "the Maha Bodhi Society" should contact the State authorities in this connection and should immediately depute a goodwill and medical mission to the Buddhists in Kashmir. Forgotten, unattended, ignorant, illiterate, addicted to drinks in their sacred temples and careless and indifferent to conversions, the Buddhists in the State have a very poor standard of living. Their complete extinction is apprehended unless some constructive measure is undertaken to rehabilitate them. I would like to make a few suggestions for the reconstitution of the Buddhists in the State.

Buddhist organisations should contact the State authorities for securing adequate and reasonable facilities and safeguards for their educational, political and social existence. The Maha-Bodhi Society in consultation with the local Buddhist Society should depute a medical mission to Ladakh. The representatives of the local Buddhists in the State should protest against the tragic indifference of the State authorities towards their economic and material development.

Attempts should be made by those concerned to revive Buddhist culture and learning, especially in the areas where the Buddhists constitute a majority in the State.

Attempts by other religionists to make converts from the poverty-stricken illiterate Buddhist masses should be checked forthwith.

Social abuses like celibacy and polyandry should be made illegal in

the higher socio-political interests of the Buddhists themselves.

The average condition of the Buddhists in the State is precarious. Social stagnation, economic hardships, Government indifference and unemployment have considerably deteriorated their moral and mental outlook. It depends upon Buddhist leaders to come to the rescue of their co-religionists in the State and save them from total extinction.

Coming from noonday-rest on Vulture's Peak,
I saw an elephant, his bathe performed
Forth from the river issue and a man,
Taking his goad, bade the great creature stretch
His foot: 'Give me thy foot !' the elephant
Obeyed, and to his neck the driver spring.





MAHABODHI DEPUTATION AT NEW DELHI

A deputation of the Mahabodhi Societies of India and Ceylon met the Hon'ble Pandit Jawaharlal Nehru the Prime Minister of India, to request Vaisakha Purnima "Buddha Day" to be declared a holiday throughout the dominion of India. (Right to Left) Ven. Neluwe Jinaratana Thera, Mr Daya Howavitarana, Hon. Dr. Syama Prasad Mookerjee, H. E. U. Win., Ambassador of the Union of Burma and (in the back row) the Ceylon Government Representative in India, Rev. Y. Dhammaloka and Rev. Veera. **Pandit Nehru is facing the deputation.**

VAISHAKHA CELEBRATIONS IN INDIA

The thrice-sacred festival of Vaishakha, which commemorates the birth, enlightenment and the Maha-Parinibbana of our Lord, the Buddha, came off this year on the full-moon day which fell on May 22-23. At all the centres of the Maha Bodhi Society of India, the festival was celebrated with due religious fervour.

CALCUTTA

At the headquarters of the Society in Calcutta the festival was celebrated both on 22nd and 23rd May. The main function was, however, fixed for the 22nd that being the day of taking the *Eight Precepts* or *Atthanga Sila* by devout lay Buddhists. The local Buddhist community took great interest in decorating the premises of the Sri Dharmarajika Vihara in College Square, and the place presented a gay appearance with flags and festoons waving in the breeze during the day and hundreds of coloured electric lights and Chinese lanterns shining brilliantly at night.

On both days the programme included *Vandana*, *Mangalacharan*, *Exposition of Sacred Relics*, *Buddha-Puja*, *Sanghika-Dana* Feeding of the poor and destitutes etc.

A public meeting in connection with the festivities was held in the evening of the 22nd at 6-30 p.m. in the Maha Bodhi Hall with Prof. Tan Yun Shan, Director of Chinese Studies

at Santiniketan, in the chair. Among those who spoke on the significance of the day were Sj. P. N. Banerjee, Vice-Chancellor of Calcutta University ; H. R. H. Prince Dhani Nivat of Thailand Dr. Kalidas Nag, Sj. Chapala Kanta Bhattacharya, Editor of *Ananda Bazar Patrika* (who spoke in Sanskrit) ; Sj. Meher Chand Dhiman, Sj. Kesab Chandra Gupta, Rev. Fa Wei of China, Dr. J. N. Maitra, Monsieur Journot, French Cultural-Attache in Calcutta ; and the Chairman.

Sj. P. N. Banerjee announced to the audience the welcome news that the Vaishakha Purnima would, in all probability, be declared a public holiday throughout India from 1949 onwards. An assurance to that effect had been given to the Deputation of the Maha Bodhi Society by the Hon'ble the Prime Minister of India. The announcement was received with a deafening applause.

BUDDHA-GAYA

The Vaishakha celebrations which were organised by the Maha Bodhi Society of India, Gaya Branch, with the help of a committee of local citizens, included Buddha Puja, illumination of the Shrine, Sanghika Dana, Distribution of rice to the poor and fruit and sweets to hospital patients in Gaya and Buddha Gaya. Later in the day

distinguished guests were received, among whom was His Royal Highness Prince Dhani Nivat, member of the Supreme Council of Siam. It was His Royal Highness' first visit to Buddha-Gaya, and after worshipping the Bodhi-tree, he and his party were conducted round the historic site.

In the evening an "at home" was held by Mr. J. C. Mathur, Collector of Gaya. Guests included the Hon. Acharya Badrinath Verma, Minister for Education, Government of Bihar, the Finance Minister, Dr. A. N. Sinha, and prominent local people. H. R. H. Prince Dhani Nivat was the guest of honour.

At the crowded public meeting which followed, speeches were made by Prince Dhani Nivat, who occupied the chair, Ven. Jagadish Kasyap, M.A., Professor of Pali, Benares Hindu University, the Ministers of Finance and Education, Ven. H. Dhammananda Thero, Ven. Pdt. P. Pannananda Thero, Secretary of the Gaya branch of the Maha Bodhi Society, Mr. J. C. Mathur, I.C.S., Collector and District Magistrate, Gaya; and others. Mr. Francis Story, who will henceforth be known as the Anagarika P. Sugatananda, gave his Ordination Address, in the course of which he said that the teaching of the Buddha embraces all other religions. They flow into it as rivers flow into the vast ocean, a universal ocean of Truth, Purity and Mercy. Hence the followers of the Buddha are able to extend the hand of brotherhood to all humanity. After remarking that there may be some today who think that we have

nothing to learn from the wisdom of the past, the Anagarika concluded his speech by reminding his hearers that the eternal verities stand fast through the centuries and through all passing fashions and modes of thought. May the blessing of the Buddha's message, he said, spread throughout the world, for the peace, wellbeing and deliverance of all beings, and may its divine light once more illuminate our darkness.

Ven. J. Kasyap mentioned his recent Burma tour, and said that he had found in Burma the same strong feeling that was widespread through the Buddhist world with regard to the Maha Bodhi Temple question. All Buddhists felt it as an injustice that the historic Temple was under the control of a Hindu Mahant, but there were hopes that the position would improve when the promised Buddhist-Hindu joint committee took over its management.

The Secretary of the Gaya branch of the Maha Bodhi Society, Ven. Pdt. P. Pannananda Thero, read out messages received from Dr. Rajendra Prasad, President, Indian National Congress, H. E. M. S. Aney, Governor of Bihar, H. E. Dr. Kailash Nath Katju, Governor of Orissa, Dr. Syama Prasad Mukherji, Minister of Industries and Supplies, Central Government of India, Sir C. P. N. Sinha, Vice-Chancellor, Patna University, Dr. Sachidananda Sinha, and Prof. Tan Yung Shan, Director of the China Bhawan, Santiniketan.

The occasion was the first on which the Birth, Enlightenment and Parinirvana of the Buddha had been cele-

brated on so large a scale at Buddha Gaya for many centuries. The success of the function was due to the efforts of Ven. Pdt. P. Pannananda Thero and the co-operation of the District Magistrate and citizens of Gaya, who had formed a committee and lent the local branch of the Maha Bodhi Society their whole-hearted support and encouragement. The Government of Bihar had donated Rs. 1,000/- towards the celebrations, and Ministers and influential citizens had given their aid in facilitating the arrangements. This made it possible to use the funds generously donated by the Buddhists of Ceylon, Burma and India to the best advantage. With the declaration of Vaishakha Purnima as an annual public holiday it is hoped that the celebration on a similarly large scale may become a regular event.

The entertainment included a dance-recital and a verse feature, "Buddha-Gaya", by the poet Rudra Sharma, a recitation from "Yashodhara" by Sri Hans Kumar Tiwari and a reading from "The Light of Asia". It was brought to a close by distribution of Prasad, and Buddha Puja was ended by the Monks giving the Blessing of the Buddha, the Dharma and the Sangha to Buddhists all over the world who had helped by their donations to make the occasion a success.

Prior to the meeting, Mr. Francis Story, the well-known English writer and lecturer on Buddhism, received Ordination as a Buddhist Anagarika. The ceremony, which took place beneath the Bodhi-tree, was conducted by the Ven'ble M. Sangharatana

Jt. Secretary, Maha Bodhi Society, who bestowed the Robes and gave the newly ordained Monk the Blessing of the Sangha.

SARNATH

The Wesak was celebrated at Sarnath with great splendour as usual.

The celebrations started early in the morning with chanting of *Paritta* by the monks and offering of flowers, incense and *Buddhapuja*. Fruits were distributed to the patients in Hospitals in Benares.

An Indian Buddhist Mr. J. V. Rawal, became an Anagarika on the occasion. The Ven'ble A. Dhammarama Thero administered the precepts. The celebrations ended with illumination and chanting of *Paritta* by the monks.

NEW DELHI

The Thrice Sacred Festival of Vaishakha Purnima in commemoration of the three important events connected with the life of the Buddha was celebrated on the 22nd May at the Buddha Vihara, New Delhi. The Vihara premises were carefully decorated for the occasion with flags.

The local Buddhists according to the usual Buddhist custom performed the religious ceremonies and made offerings at the shrine.

The important function of the day was a public meeting which was held towards the evening. It was presided over by Pandit Brijlal Nehru. Among the speakers who spoke on various aspects of the teachings of the Buddha were: His Excellency Monsieur Daniel Levi, the French

Ambassador to India ; Hon'ble Dr. Thanat Khoman, Siamese Charge d' Affairs in India ; Dr. Humayun Kabir, Joint Educational Adviser ; Dr. Bool Chand, Mr. Sohanlal Shastri and Mr. P. Barua. Miss Siraj Qureshi recited a poem on Brotherhood.

Earlier the Resident Bhikkhu of the Vihara welcoming the guests said : "The Fullmoon day of May, better known to the Buddhist world as the Vaishakha Purnima Day has come once again reminding us that on this auspicious day some 2500 years ago a noble son was born in this country of Aryawarta who preached an immortal message of purity, love and peace which still rings in our ears with the same resonance as it did when it was first preached some two and a half millennium years ago.

"We are assembled here this evening to pay our reverential homage to the great world teacher—the Buddha—whose name is today on the lips of millions of people throughout the Buddhist world. There is no day more sacred to the Buddhists in their calendar than this day of Vaishakha Fullmoon which witnessed the three main events of the life of the Buddha.

"This year we are celebrating this festival under the shadow of one of the greatest tragedies of modern times : that of the tragic death of Mahatma Gandhi who tried to live upto the ideals taught by the Buddha. The doctrine of truth and non-violence, two of the cardinal teachings of Buddhism, were given a living shape by Mahatma Gandhi in

his day and proved to the world that they were equally applicable in 'the political sphere of activity as against the general belief that they were things exclusively belonging to the religious domain."

Among the distinguished visitors who participated in the function were : Madame Levi, Dr. and Mrs. Ambedkar, the President of the Delhi Provincial Congress Committee, Mr. M.W.H. de Silva and members of the French and Burmese Embassies.

MADRAS

"Buddha Day" was celebrated last evening (22-5-1948) at the Gokhale Hall, George Town, Madras, at 5-30 p.m., under the auspices of the Mahabodhi Society in commemoration of the Birth, Enlightenment, and Parinirvana of the Buddha Gauthama. Mr. C. Jinarajadasa, M.A., President, Theosophical Society, who presided over the meeting explained the significance of the day, and of the Buddhist flag. He said that the late Col. H. S. Olcott, landed in Ceylon in 1880, became a Buddhist, did many things for the sake of Buddhism and Buddhists in Ceylon. It was he who invented the Buddhist flag in memory of Buddha's aura.

Bhikkhu Nilwakke Somananda, who is in-charge of the Mahabodhi Ashram, Madras, spoke in Hindi.

Messrs. M. S. Venkatasami, P. Venkataramana Rau, B. S. Krishnamurthy, Liyanage, and Varadarajulu Naidu also spoke in Tamil, Telugu and English. Two booklets written on Buddhism in Hindi, and Tamil

were distributed. On the morning more than three hundred poor people were fed.

LUCKNOW.

In commemoration of the Birth, Enlightenment and Maha Pari-Nirvana of Lord Buddha a largely attended public meeting was held at the Buddha Vihara, Risaldar Park, Lucknow under the presidentship of Dr. Nand Lal Chatterji of the Lucknow University on the 22nd May, 1948.

At the meeting it was unanimously resolved that the U. P. government should be requested to declare Vaishakha Purnima a public holiday in U. P.

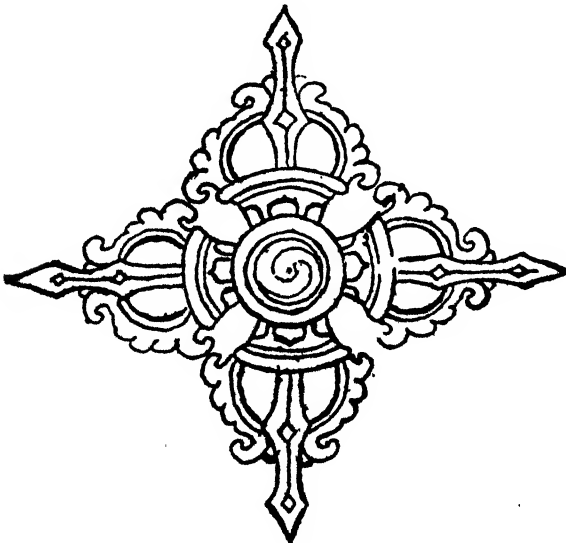
In the course of his presidential speech Dr. Chatterji emphasised the

democratic and cosmopolitan character of Buddhism and remarked that it was the greatest contribution of Indian thought and philosophy for the world peace. According to Dr. Chatterji even Islam and Christianity derived enlightenment from the teachings of the Lord Buddha.

Others who spoke at the meeting were Swami Bodhanand and Messrs. Ajit Prasad Jain, Pt. Chandrika Prasad, Pt. Girja Dat Tiwari and Gauri Shankar Pal.

OTHER CENTRES

The Vaishakha festival was also observed at all other centres of the Maha Bodhi Society of India, the principal places being Lumbini (Nautanwa), Kusinara, Bombay and Calicut.



THE LIGHT UNDIMMED

BY A BRITISH BUDDHIST

Lord Buddha preached a doctrine of liberation, and it is notable that the ideal of perfection He laid down is one that teaches self-reliance above all else. The Noble Eightfold Path of Right Understanding, Right Mindedness, Right Speech, Right Action, Right Livelihood, Right Effort, Right Recollectedness and Right Concentration is a sublime proclamation of man's freedom to work out his own destiny by means of his Karma, independent of the whims of a capricious god. From the time when He laid down the first principles of His doctrine in the Anatta Lakkhana sermon at Holy Isipatana, to the last exhortation delivered to His disciples before His Parinibbana—"Be unto yourselves a refuge; seek no external refuge; all compound things are impermanent; strive with earnestness"—the emphasis was always upon self-culture. He elevated man to the highest pinnacle of self-responsibility, thereby investing him with the dignity of complete liberty to work out his own Karmic weal or woe. The Eightfold Path, together with the Five Precepts of a layman to abstain from taking life; to abstain from theft, to abstain from unlawful sexuality; to abstain from harsh and untruthful speech; and to abstain from mind-destroying intoxicants and drugs—presents a pattern of living that for simplicity and com-

pleteness surpasses all others. He taught the path to the destruction of suffering, and it followed of necessity that to refrain from the infliction of suffering on any living thing was the highest virtue.

"All tremble before the rod; all fear death. Putting one-self in the place of another, one should neither strike nor slay."—*Dhammapada*.

Universal appreciation of this truth alone would free the world from the nightmare oppression of war.

* * * *

Avoiding all extremes, the Buddha Dhamma represents the Middle Way of sanity and self-mastery. It demands nothing in the way of conduct that is contrary to good sense or detrimental to physical and mental health. The body is important in that it is the vehicle of the mind, and the mind is the instrument of liberation. The mind alone defiles or purifies itself, and it must function healthily as the first essential to progress.

* * * *

All existence is a process of change and becoming. Empty phenomena continually unfold themselves before our eyes. A true understanding of their nature, as being transitory and without essence, relieves the mind of craving, and thus of the suffering that arises from it. Just as

we can realise a solid object as being composed of atoms and electrons moving in space . . . and further, can understand that in the final analysis there is no substance in the atoms and electrons, but only currents of pure energy, so it is possible to realise motivation without a motivator, objectivity without an object. Once this is grasped, the Buddhist doctrine of *Paticca Samuppada*, or Dependent Origination, becomes clear. There is then no need to imagine a creator or a soul.

* * * *

The mind of Lord Buddha is the sole example of an absolutely timeless one, transcending His age and environment in a way that none other has done before or since. Hearing His voice across the centuries, mystic and rationalist alike recognise a kindred mind—the thoughts of an Elder Brother of Mankind, who speaks direct to them, with a message for their own problems, delivered in the accents of authentic truth.

This absence of limitation of period and locality is the prime necessity in a religion which claims to have a universal application. Without it no creed can survive the onslaughts of criticism. The doctrines of Buddha Dhamma stand to-day as unaffected by the march of time and the expansion of knowledge as when they were first enunciated. No matter to what lengths increased scientific knowledge can extend man's mental horizon, within the framework of the Dhamma there is room for the acceptance and assimilation of further discovery . . . Where all religions have had to depend for their moral force on the imagined dictates of a self-conceived deity, a dogma open to every form of critical attack, Buddhism alone asserts the validity of moral values in the universe on a basis of cause and effect, and, in doing so, gives them a power and reality that no theology has succeeded in maintaining.

—From "Buddhism as World-Religion", Francis Story.

Then going to my cell, I take my lamp.
And seated on my couch I watch the flame.
Grasping the pin, I pull the wick right down
 Into the oil
Lo ! the Nibbana of the little lamp !
Emancipation dawns ! my heart is free !

Patacara—Therigatha.

A REPORT ON THE PROGRESS OF THE BUDDHIST MISSION TO AMERICA

DR. R. L. SONI,

Hony. Sécy.-Genl., "Buddhist Foreign Mission"

Mandalay.

I

FROM MANDALAY TO MANILA

A little over six months after the organisation of the 'Buddhist Foreign Mission' in Mandalay, the historic town witnessed the successful launching of 'The Buddhist Mission to America' in the public meeting held in the Hall of the Pre-University School, on the 8th June, 1947, when the Society bade farewell to Venerable Lokanatha, as its First Dhamma Ambassador to the U.S.A. This was followed by a grand send-off in Rangoon, where the Hall of Cetiyan-gana, on the historic Hill of Singuttara, under the very shadow of the glorious Shwedagon, was packed to overflowing, at the public meeting held under the auspices of the five prominent societies, to bid farewell to the Ven'ble Monk on the 2nd July, 1947, the Waso Full Moon day.

The Mission sailed out from Rangoon on July 13th and after responding to preaching-invitations from Penang, Kuala Lumpur, Singapore, Hong Kong and Shanghai, reached Manila in mid-November. The enthusiastic receptions accorded to Ven. Lokanatha at the various

stations of his call, were indeed remarkable. At every port, prominent citizens, devotees and sightseers flocked in large numbers: various associations and institutions vied with one another to welcome him. Even the non-Buddhist societies co-operated in his work. At some ports banners with "Welcome Buddhist Mission" inscribed in large letters were in display. In Shanghai the Abbot of a famous Temple gave a rousing welcome with his 100 monks and novices. At Singapore even the Lord Bishop paid him a visit.

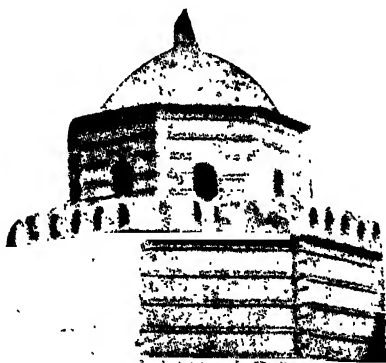
The Ven'ble Missionary had to put in a terrific work at all these places. The magnitude of his labours can easily be judged from even the sermons he delivered, besides which he had to attend to press conferences, religious discussions with groups and a never-ceasing stream of interviewers everywhere. He delivered 7 sermons and a broadcast at Penang, 6 sermons at Kuala Lumpur, 19 sermons together with a broadcast at Singapore, 11 sermons together with a broadcast at Hong Kong and 21 sermons including 8 broadcasts at Shanghai. Besides Buddhist temples and Institutions, the Ven'ble Monk preached at the Rotary Club, Theosophical So-

ciety, Vegetarian Society, Rama Krishna Mission, Hindu Sabha etc.

At all the places the press and platform gave full publicity to our Missionary Work. All the leading papers featured talks or photos of our Missionary, and the Buddhist Societies distributed a large number of leaflets giving a resume of his sermons. Even the broadcasting stations heartily co-operated in the noble work of radiating the peace-bestowing Dhamma to all the quarters of the globe : at Hong Kong the Broad-

casting station took seven records of his two talks, to be sent to B.B.C., London for transmission all over the world.

Obviously the visit of our Missionary has electrified the Far East. This has not only raised our confidence in the success of our Mission in the U.S.A., but has also confirmed our belief in the Vital Role that the Dhamma of the Exalted Buddha has to play in bringing about Peace and Happiness in this Greed-and-Hatred-ridden world of today.



THE 56TH ANNUAL GENERAL MEETING OF THE MAHA BODHI SOCIETY OF INDIA

The 56 Annual General Meeting of the Maha Bodhi Society of India was held on Sunday, the 11th January, 1948, at 4-30 p.m. at the headquarters of the Society at 4-A, Bankim Chatterjee Street, Calcutta.

The Chair was occupied by Mr. Rajah Hewavitarane, a Trustee and Member of the Governing Body of the Society, and the following were among the members present :

Ven'ble Bhikkhus N. Jinaratana, M. Sangharatana, H. Dhammananda P. Pannananda, and K. Mahanama, Rev. U. Dhammajoti, Rev. Silabhadra, Dr. Kalidas Nag, Dr. Nalinaksha Dutta, Dr. A. Barua, Sj. Meher Chand Dhiman, Sj. Jyotish Chandra Ghosh, U San Htoon U, Dr. S. P. Chatterjee, Sj. Suhrid Krishna Basu, Prof. Tulsidas Kar, Pandit Vishawanath Shastri, Mr. D. N. Ganguly, Sj. Sushil Kumar Ghosh, Messrs. K. T. Wimalasekera, B. M. Agarwala, G. G. Charles, D. V. Jayasinha, D. Dahanayake, K. G. Dhana-pala, B. L. Don David, R. S. Rao, A. R. Kulkarni, Rajkumar Sidharta Singh Preston, B. R. Barua, S. B. Kirielle, B. G. Albert, D. R. Weerapuli, Rajasinha Weerasekara, Dr. Simon Silva, Mrs. Rajah Hewavitarane, Miss Grace Abeyegunawardene, Mr. W. A. Wickramasekera, Sj. Mukul Dey, Mr. and Mrs. K. Karunanayake, and Mr. Devapriya Valisinha.

Before the Agenda was taken up speeches welcoming the arrival of Mr. Devapriya Valisinha, Permanent General Secretary of the Society, after an absence of six years in Ceylon, were made by Sj. Jyotish Chandra Ghosh, Dr. Kalidas Nag and Dr. Arabinda Barua. They all referred to the special abilities of Mr. Valisinha and promised their whole-hearted support and assistance to him in the discharge of his duties. Mr. Valisinha thanked the speakers and the audience for the kind words said about him and expressed the hope that he would receive every possible help from the workers and friends of the Society in the onerous duties that he would have to face.

Dr. Arabinda Barua, the Acting General Secretary, read the minutes of the last Annual General Meeting and the Annual Reports for the years 1946 and 1947 which were confirmed.

The audited accounts of the Society for the same years were submitted by the Treasurer, Dr. Nalinaksha Datta, and were approved and declared to be in order.

Thereafter Diplomas of the Society were presented to the newly enrolled Life Members and Ordinary Members who were present at the meeting.

The following office-bearer were elected for 1948 :—

Patrons :

His Highness the Maharaja of
 Bhutan,
 His Highness the Maharaja of Sikkim,
 His Highness the Nawab of Bhopal,
 His Excellency Tai Chi Tao (China)
 The Hon'ble Prime Minister of India
 His Excellency the President of the
 Republic of Burma.
 His Excellency the Governor of
 West Bengal,
 His Highness the Maharaja of
 Baroda,
 Seth Jugal Kishore Birla.

President :

The Hon'ble Dr. Syama Prasad
 Mookerjee, M.A., D.Litt., LL.D.

Vice-Presidents :

The Hon'ble the Consul-General for
 China in India
 The Hon'ble Mr. Justice C. C.
 Biswas,
 The Hon'ble Mr. Justice B. K.
 Mookerjee,
 The Hon'ble U Tin Tut,
 Sir U Thwin,
 Prof. Tan Yun Shan,
 Sir Bijoy Prasad Sinha Ray.
 Mr. Rajah Hewavitarane,
 Dr. Nalinaksha Dutta.

General Secretary :

Brahmachari Devapriya Valisinha,

Joint-Secretaries :

Rev. Bhikkhu M. Sangharatana
 Rev. N. Jinaratana Thera.

Joint-Treasurers :

Dr. Arabinda Barua,
 Rev. U. Dhammajoti

Governing Body :

Ven'ble K. Sirinivasa Nayaka
 Thera, Ven'ble Bodhananda Maha
 Thera, Ven'ble D. Sasanasiri Thera,
 Ven'ble Dhammaskhanda Thera,
 Ven'ble N. Somananda Thera,
 Ven'ble Pandit P. Pannananda
 Thera, Ven'ble Pandit H. Saddha-
 tissa Thera, Ven'ble Bhikkhu J.
 Kashyapa, Ven'ble Bhikkhu H.
 Dhammananda, Ven'ble Bhikkhu
 K. Mahanama, Rev. Y. Dhammaloka,
 Rev. U. Dhammaratana, Rev. T.
 Wimaladassi, Rev. G. Pannananda,
 Rev. Silabhadra, Dr. Kalidas Nag,
 Mr. Nareshnath Mookerjee, the
 Hon. Mr. Hem Chandra Nasker, Sj.
 Jyotish Chandra Ghosh, Dr. S. P.
 Chatterjee, Mr. D. N. Ganguly,
 Maj. Gen. A. C. Chatterjee, Dr. B.
 M. Barua, Mr. M. Roy, Dr. Dasa-
 rathi Dutt, U Kyaw Khine, Dr. J.
 N. Maitra, Sj. Parbati Churn Law,
 Sj. Suhrid Krishna Basu, Mr. G. G.
 Charles, Mr. J. K. Biswas, J. P., Sj.
 Krishna Dayal Jalan, Pandit Vishw-
 nath Shastri, Seth Bhagirath Kanoria,
 Seth Bhagirath Mohota, Sj. Prabodh
 Kumar Das, Mr. Sushil Kumar
 Ghose, Sj. Meher Chand Dhiman,
 Mr. S. B. Kirielle, Mr. Keshab
 Chandra Gupta, Mr. K. T. Wimala-
 sekera, Mrs. Hemalata Tagore, Dr.
 M. R. Soft, Sj. Anandilal Poddar,
 and Mr. B. R. Barua.

The following were elected hono-
 rary members :—

His Holiness Takser Rimpochche

of Tibet, H. E. the Ambassador of the Republic of China, H. E. U Win, Ambassador of Burma in India, Hon'ble the High Commissioner for Ceylon in India, Consul-General for America in India, Consul-General for France in India, Hon'ble Dr. Rajendra Prasad (Congress President), Hon'ble Dr. B. R. Ambedkar, S.J. Shanti Prasad Jain, Mr. Pramatha Nath Banerjee, Vice Chancellor, Calcutta University, and Mr. C. P. Sinha.

Corresponding Members

CEYLON

Mr. Raja Hewavitarane,
The Secretary, Ceylon Maha Bodhi Society,
Mudaliyar R. Malalgoda,

BURMA

Mr. D. V. Jayasinha,
Dr. R. L. Soni,
U Kyaw Hla,
Mr. L. Koon Wa,
Lt. Ba Ohn.

TIBET

H. E. Thathong Lama, Lhasa, Tibet,
Mr. A. P. Sherpa,

SIAM

Secy., Buddhist Society, Bangkok,
Siam.

CHINA

Rev. Fa Fang, Shanghai, China,
Mr. D. R. Weerappuli, Shanghai,
China.

NEPAL

Mr. Bhajuratna Maniharshajoti.

INDO-CHINA

Her Royal Highness Princess Ping-peang Yukanthor of Cambodia,
Mademoiselle S. Karpeles,
Dr. Paul Levy,

FRANCE

Mademoiselle J. C. Lounsbery,
Mademoiselle Le Faunte.

GERMANY

Upasaka Walter Persian,
Upasaka Ramsey,

ENGLAND

President, Buddhist Society, London,
Capt. Sir H. S. Rankin, Bart.
Mr. Francis Story.

AMERICA

Mr. K. Y. Kira,
Mr. Elias F. Glockner,
Mr. Ralph M. Lewis.

STRAITS SETTLEMENTS

Madame Wee Thean Heang Neoh of
Penang.

Several sub-Committees were also
elected.

MEMBERSHIP FEES

On account of the financial stress that has come upon the Society due to the expansion of its activities, it was decided to raise the Membership Fee and the following resolution was adopted :—

Resolved that from the year 1948 onwards the annual membership fee of the Maha Bodhi Society of India be increased to Rs. 12/- (Rupees Twelve) for ordinary members in addition to the usual admission fee of Rs. 5/- (Rupees Five).

VAISAKHA PURNIMA

Resolved that the Central Government and the Provincial Governments of India be requested to respect the feelings and sentiments of the Buddhists all over the world by declaring the Buddha-Purnima (or Vaishakha Purnima) which commemorates the birth, enlightenment and the

Mahaparinirvana of the Lord Buddha, as a Government and Public Holiday, in consideration of the fact that India is the home and cradle of Buddhism and the Holy Land of the Buddhists which, on that account alone, is honoured, revered and respected by more than a half of the whole human race.

* * *

Get thee away from life-lust, from conceit, from ignorance, and from distraction's craze; sunder the bonds; so only shalt thou come to utter end of Ill. Throw off the chain of birth and death—thou knowest what they so, free from craving, in this life on earth, thou shalt go on thy way calm and serene.

Buddha To Gutta—Therigatha.

CORRESPONDENCE

la Socielo per Orienta Kullaro
Orebro,
Rynningegi-25,
Svedujo May, 1948.

AN APPEAL TO ALL BUDDHISTS

Being convinced of the great value of the Buddhist Doctrine, we are sincerely striving to spread it throughout the world, so that suffering humanity may at last learn the Truth of Life, and, through the Noble Teaching, find the Way which leads from ignorance to knowledge, from darkness to light. Our activity in Europe is made extremely difficult, especially in lands not directly occupied by invading forces during the war, by the unfavourable attitude of those who either cannot or will not admit the significant truth of Universal Suffering. So we find ourselves, to a great extent, lacking the necessary support. Also there is, unfortunately, scarcely any suitable Buddhist literature, except in English or German. Most publications are by Christian authors, who give but a poor account of the noble doctrine, so that there is still to-day a great many people who believe Buddhism to be an idolatrous religion, and Buddha himself some sort of idol. It is little known that Buddhism numbers millions of humanity as its adherents. It must be the task of Buddhists everywhere to seek to change

this state of affairs in Europe. We western disciples of the Blessed One need the full support of all Buddhists and of all friends of Oriental Culture. Only thus shall we attain the aim of this present life, to create through Buddhism a stable lasting world peace.

We have the courage to send out this appeal, believing that there is a bond of brotherhood between Buddhists. Because of the Oneness of all Life, the interests of one ought to be those of all. We therefore ask for assistance in finding the means to publish periodicals, brochures and books. Also we need books, new and old, in many languages, for distribution to those interested who understand the respective languages. But money is most needed. If money cannot be sent, try to send international reply-coupons which can be obtained at any post office within the postal union. Only by a mere realistic propaganda shall we find those who may be unconsciously yearning far to Dhamma, but unable, through ignorance of the existence of a missionary Society, to find a way to it. Such propaganda costs money, and so, because of our lack of funds, we send out this appeal to the Buddhists of the world and to the friends of Buddhism. Every sum, large or small, will be gratefully received. Full of hope that our appeal will come to the notice of many sincere

Buddhists, we send heartiest greetings, with Dhamma Metta.

Peace to all beings !

Upasaka Anuruddha R. Petri
President.

MAHATMA GANDHI ON BUDDHISM

Sarnath, Benares, U.P.
28th April, 1948.

The Editor,
The Mahabodhi,

Dear Sir,

I have the deepest veneration for the life and character of Mahatma Gandhi. I have acclaimed him in speech and writing as a true Buddhist in the sphere of action. At the same time I have never suggested that his Buddhism went any further than the morality of Ahimsa. So far as practical life is concerned, that goes a lot further on the Path than most people reach, yet a distinction must be drawn between ethics and philosophical views. The views of Mahatma Gandhi were definitely not Buddhist, any more than they were orthodox Christian, or, say, Jewish. Therefore on reading his remarks about Buddhism and the Buddha, as quoted in the "Maha Bodhi" for Jan. March 1948, I feel impelled to make one or two comments that I feel to be necessary to clarify the position.

Buddhists by this time are quite accustomed to being told by followers of other religions that they—the Buddhists—are completely mistaken as to what it was the Buddha taught. We are quite used to being informed that

when the Buddha taught "Anatta" He meant that there is an imperishable Soul or Atman that transmigrates from body to body ; that when the Visuddhi Magga says : "Na h'ettha devo brahma va/ Samsarass' atthi karako" it really means that the Buddha taught that there is a Creator-God ; that when He said, "Seek no external refuge ; work out your own deliverance with earnestness", He meant that we were to place our trust in salvation through faith in the merits of another, and that when He announced, "I have taught the Truth without any distinction between esoteric and exoteric doctrine: the Tathagata has nothing like the closed fist of a teacher who keeps some things back", He really meant that He had imparted certain "Secret Doctrines" to be the exclusive property of the few, and that they were to be preserved by a number of enigmatic "Masters" in Tibet. . . and so on and so on.

In fact, everybody seems to understand the teaching of Buddha except the Buddhists ; and they, poor creatures who have gained nothing from study of the Scriptures except the key to ignorance, are looked upon with pity as wanderers in outer darkness.

All this we have learned to accept with meek humility. But when a man of the standing of Mahatma Gandhi states, firstly, that he had "practically no acquaintances with Buddhism" and then confidently asserts that in his opinion the Buddha was a believer in a supreme God—or, not an Athiest, which amounts to the

same thing—then the time has come to pause and ask oneself whether words have any meaning, or if they mean different things to different people. If we are to avoid the classic example of the character in "Alice" who said, "When I use a word it means just what I want it to mean", it is time we started to apply the Confucian principle of "rectifying terms."

Had Gandhiji declared openly that he believed in the Puranic tradition that the Buddha was an Avatar of Vishnu who incarnated in order to deceive beings with lies, at least his position would have been logically tenable, though somewhat incredible.¹ But he did not.

Each is entitled to his own opinion and the right to give it utterance, even when it is of such nature as to be unsupported by any evidence. The question I wish to raise in this letter is, whether it is desirable, or helpful to those who are seeking a fuller knowledge of Buddhism, that such opinions should be given further publicity in a Buddhist journal? Reading the Mahatma Gandhi speech in a Buddhist Magazine and finding

it quoted without comment on the peculiar views expressed, the enquiring reader may be forgiven if he accepts it as being a true, or at least possible, interpretation of Buddhist doctrines. In this way much confusion of thought is created, the harmful results of which I have too often had the opportunity of observing among Western Buddhists, who have to rely almost entirely for their instruction on translations and what they read in Buddhist publications. When he reads a journal devoted to a particular religion, the student expects to find in it accurate guidance in the tenets of that creed. It would be unthinkable, for instance, for a Christian journal to publish in this way the opinions of one who was not a Christian yet sought to propagate his own, un-Christian views as true Christian doctrine. Too often in the past Buddhists have mistaken laxity for tolerance, forgetting that the first stage of the Eightfold Path is *Samma Ditthi*, Right Views. The outcome of this has been a hopeless confusion of thought as to what really constitutes Right Views, in Buddhist belief.

As I have mentioned the need for "rectifying terms" it would perhaps be useful to define exactly what constitutes "tolerance". Tolerance in the religious sense I take to be the permitting others to follow whatever belief seems to them right and true, and it has always been one of the chief features of Buddhism. Intolerance, on the other hand, is the persecution of those whose views are different from one's own, with the object of eradicating those views,

¹ "Brahmins allowed Buddha into the fold of Hinduism, only to minimise the importance of Buddhism"—Dr. A. P. Karmarkar, M.A., LL.B., Ph.D. The Vishnu Purana states that Vishnu was born as Mayamoha, or Buddha, to delude the Daityas, whom the gods could not defeat, into giving up the Vedic religion. Nammalvar (Satagopa) circa 9th Cent. C.E., refers to Buddha as an Avatar of Vishnu born to delude the Asuras. (Annals of the Bhandarkar O. R. Institute, XIV, pp. 200-201).

even if it means also eradicating those who hold them. But by some curious distortion of thought, many Buddhists seem to have arrived at the conclusion that to be really tolerant it is not sufficient to permit others to hold their opinions without let or hindrance, but one must oneself share and help to disseminate their views. The mental acrobatics by which people contrive to maintain wholly irreconcilable theories and label the result "Buddhism" have long been a source of wonder to the writer. Let us turn for a moment to an example at the opposite end of the scale. Here is the reply given by the head of a branch of the Christian church to the invitation of the World Congress of Faiths to participate in a peace-movement: (2)

"... we could not decide to co-operate with you. We are of the opinion that only Jesus Christ is the Redeemer of the world, and that he only is our salvation, the only way to God and men. . . If all religions speak of God, we have to ask: 'Which God?' We only believe in the God of the revelation in Jesus."

Whatever we may think of the doctrines expressed in this extract, it is at least a clear-cut and forthright declaration of belief: no one reading it could be left in any doubt as to what a Christian believes, and what constitutes Christianity. It has a certain directness and courage that,

however we may disagree, commands respect in this non-committal and ambiguous age. It is not emasculated by the "All-religions-are-the-same" fallacy of those who profess to follow all creeds because they can believe in none. And this is very largely the secret of the vitality of Christianity and the reason why, despite its incredible theology, it has persisted through the ages. Certainly all religions are the same—but only to those who are incapable of perceiving differences.

Without wishing Buddhists to become aggressive in their belief—a spirit quite contrary to all that Buddhism stands for—it would not be a bad thing to see a little more of the robust upholding of their creed that distinguishes the Christian and Mohammedan. Here again it seems to be a case of the Middle Way being the hardest to follow. Is there no course open between persecution of those who disagree with one's particular religion and a pathetic attempt to incorporate everyone else's views in one's own?

In conclusion, I would like to quote the words of Constant Lounsbery:

"Une menace plus grave nous semble venir de ceux qui, sincères peut-être, imaginent qu'ils peuvent modifier le Dhamma, enseigner le Dhamma en donnant des entorses à l'interprétation des écrits sacrés. Un peu plus d'étude, un peu moins d'orgueil occidental sont nécessaires pour comprendre que le Sangha des Theravada et le Sangha du Maha-

* Dr. E. Emmen, of the Algemeene Synodale Commissie Der Nederlandsche Herformde Kerk, quoted in the Circular Letter of the World Congress of Faiths.

yana ont protégé leur doctrine et que c'est même à cause de cela que nous avons les saines traditions des enseignements primitifs du Theravada et des théories ajoutées plus tard at parfois modifiées du Mahayana. . . Si tout Bouddhiste a le droit et même le devoir d'examiner lui-même et s'en tenir à ce qui lui semble vrai, cela ne lui donne aucun droit d'imposer ses opinions personnelles comme le Dhamma du Bouddha".³

Yours in the Dhamma,

Francis Story.

³ "A very grave menace seems to us to come from those who, sincerely perhaps, imagine that they should modify the Dhamma, teach the Dhamma and give twists to the interpretation of its sacred texts. A little more study, a little less of the pride of the West are necessary to understand that the Sangha of Theravada and the Sangha of Mahayana are the protectors of their doctrine and that it is because of that that we have the sound traditions of primitive Theravada and the theories, added very late and sometimes modified, of Mahayana . . . If each Buddhist has the right and the task to examine himself and to hold to that which seems to him true, that does not give him any right to impose his personal opinions as being the Dhamma of the Buddha."—Editorial in "La Pensée Bouddhique", Jan., 1948.

[We have published Mahatma Gandhi's speech delivered in 1925 as a tribute to his memory; but certainly do not subscribe to the views expressed by him. The rules of this journal are explicit on this point.

As to the possibility of our readers taking Mahatma Gandhi's views on Buddhism as a true interpretation, we feel confident that they are intelligent enough to make a distinction.

CHOLON, VIET-NAM

April 3rd, 1948.

Dear Mr. Managing Editor,

It is a sudden happiness for me when I get back home and find four packets of the journal of the "Maha Bodhi" you have sent me. I repeat it is a great joy for me to get at last the reviews I have so long waited for. It is as a gift coming from Providence and all I could say is: THANK YOU VERY MUCH. You are so gentle. My heart is overflowing with happiness and gratefulness.

So, with these reviews I find my faith growing steadier and if you don't see any inconvenience, I will translate some articles in Vietnamese language and get them published in the Buddhist reviews. I beg you to give me the permission.

The Buddhism in Viet Nam is narrowly linked with that of China and encumbered with other cults and superstitions; the true teachings of Buddha are lost to most people. The adepts who can read the Pali texts from the King's Library in Pnom Penh (Cambodia) are very few and the publications of the Southern School in Vietnamese amount to about 10 books averaging 100 pages each. Most of the reviews and books are written after the Northern School.

I wish that the new era in Viet Nam will see a revival of Buddhism and with it peace and love will enter

We, however, publish Mr. Francis Story's criticism as a warning to those who might be misled.

—The Editor, Maha Bodhi.]

all the hearts. It is rather alarming to see still bloodshed and atrocities everywhere, particularly in our own land, when the war was over, when the purpose for which the Allies were fighting was forgotten and its hard lessons deserted from all the minds. And, it is always the lust which is at the start of the conflict in Viet Nam. The teachings of Lord Buddha are eternally true.

I beg you to send me the catalogue of picture albums, picture post cards and Buddha photos (with price list) and let me know the contents of the album "Mulagandhakuti Vihara Wall Paintings".

I wish that when the change will be possible, I will send my contribution to the Maha Bodhi Society and a life subscription to the journal.

Once more I thank you, and I wish the Maha Bodhi Society will succeed in its lofty aims for the benefit of humanity all over the world.

I remain,

Dear Mr. Managing Editor,

Yours respectfully,

Trinh Van Chan.

BUDDHIST COLONY AT BUDDHAGAYA.

To

The Hon'ble Mr. Sri Krishna Sinha
Prime Minister of Behar,
Patna.

Sir,

It is with profound satisfaction that we read about the passing in the Behar Legislative Assembly of the Bill to take over the management

of the Zamindaries of the Province. This is an act which will bring great relief to millions of peasants who were under the oppressive exactions of the land-lords who did practically nothing for the welfare of the common people.

2. The purpose of this letter is to make a suggestion with regard to the lands round the great Buddhist Temple at Buddhagaya, which will now come under the direct control of the Government.

3. You are no doubt aware that Buddhagaya is the most sacred place to the entire Buddhist world as it is the site where Lord Buddha attained Supreme Enlightenment. Ever since that memorable event this holy place has been in Buddhist hands and thousands of monks and laymen lived there throughout the succeeding centuries. Buddhists of Ceylon and other distant countries had their own separate establishments. The numerous ruins of buildings scattered round the Temple bear testimony to this fact. They abandoned the place only when it became physically impossible for them to live there owing to the persecution of the Moslem invaders about the 12th Century A.C.

4. Now that India is free from foreign rule and she is in a position to order her own affairs, may we request the Government of Behar to set apart at least 25,000 acres of land round the Temple for the settlement of Buddhists who wish to live and die in the holy atmosphere of this most sacred place to them. There are thousands of Indian Buddhists alone

who prefer to reside permanently in this sacred locality if they can obtain land at a nominal price and facilities are offered to them to settle down peacefully. In addition, there are tens of thousands of devout Buddhists belonging to all countries who would like to pass their last days at Buddhagaya just as Hindus go to Benares to spend their declining years on the bank of the holy Ganges. If Buddhists are similarly permitted to settle down at their holy place, we feel certain that Buddhagaya will become prosperous, and a great centre of culture and education will spring up as in ancient days. Buddhagaya will thus become a link with the outside Buddhist world and will enable India to establish friendly relations with Buddhist countries regarding the need of which leaders of both sides have so often stressed.

5. Once Buddhagaya becomes a centre of Buddhist activity, millions of pilgrims will start coming there from all parts of the world just as Moslems go to Mecca, and it need

not be stressed that the Government of Behar will stand to benefit financially in due course as a result of this pilgrim traffic.

6. May we, therefore, very earnestly request your Government to consider the above suggestion favourably and allot 25,000 acres of land round the sacred spot for the suggested Buddhist colony, the details of which can be settled when the proposal is accepted in principle.

7. As regards the management of the colony, our Society is quite willing to take it up if the Government agrees to give us the responsibility or the Government itself may undertake the management in co-operation with our Society which is in a position to act on behalf of the Buddhists.

We remain,

Sir,

Your most obedient servant,

D. VALISINHA,

Genl.-Secretary,

Maha Bodhi Society of India.



BOOK REVIEWS

‘THERAVADA BUDDHISM IN BURMA—

By Dr. Niharanjan Roy, University of Calcutta 1946. Price Rs.7-8.

Burma is independent and we rejoice to welcome her as our collaborator in the cultural and economic regeneration of Asia. But so far, we find few books giving a reliable and connected account of India's relations with Burma through ages. This gap is now very ably filled up by Dr. Ray's *Study in Indo-Burmese Historical and Cultural Relation from the earliest times to the British Conquest*. In fact this is the first scholarly work on this vitally important subject and it will remain a standard work of reference for many years. It is a remarkable achievement to condense in one heavy volume, the huge materials dating from the age of Emperor Asoka (3 Cen. B.C.) to the British conquest of Burma towards the end of the 19 Century. He surveyed the early centres of Buddhist culture in Burma, Pegu and Thaton (Ch. I) and then gave an admirable description of the efflorescence of Indo-Burmese Art and Culture in Rangoon (1057-1287). The Reform movements of the 14th and 15th centuries are next described with a critical analysis of the manuscripts and texts found in the Monastic Libraries of Mediaeval Burma. Historical storm-clouds gathered over Burma during the 16th and 17th centuries synchronizing with the insidious penetration of foreign (European) influences in the Indian Ocean and the Far East which will lead finally to subjugation, annexation or domination by the Dutch, the French and the British powers in Indo-China and Indonesia and Burma. Alas, the critical 18th century was an age of barren theological controversy in Burma which was supported morally by the Theravada Sangha of Ceylon (pp. 180-181)

and Burma also returned gifts to Ceylon out of gratitude. But in spite of reorganisation of the Sangha, the Burmese people like the Ceylonese, failed to maintain their political independence. Culturally, however, Ceylon and Burma, both regaining independence, would, we hope, make a common cause with Siam, Cambodia and Laos in order to bring about an all round cultural and spiritual renaissance of the Trans-Gangetic Peninsula. Dr. Ray has rendered a signal service to that cause as well as to the history of Theravada Buddhism as a whole, by publishing this book in this opportune moment and we recommend this valuable work to all the Universities, Colleges and learned societies of South East Asia.

K. NAG

THE SINO-INDIAN JOURNAL,—the half-yearly organ of the Sino-Indian Cultural Society, Vol. I, Part I edited by Prof. Tan Yun Shan, pp. 164, Price Rs. 4/-, Annual Subscription Rs. 8/-, Santiniketan, Bengal.

Prof. Tan Yun Shan, the Editor of "The Sino-Indian Journal" is to be congratulated on the excellence of the first issue which has just reached our hands. Almost all the articles are of a high standard and if they are an index to those that will follow in subsequent issues, we feel certain that this journal will be able to maintain a very high place among learned magazines devoted to Oriental Studies. The Editor himself contributes a long and valuable article on "China's Culture and Civilization" while the other important contributions are "India and China" by the Hon. Pandit Jawaharlal

Nehru, "Meeting of Brothers" by Kshiti Mohan Sen, "Chinese Ideals of Character Education" by Chen Li-Fu, "Buddhist Literature of Mongolia" by Probhat Kumar Mookerjee, "Sino-Indian Relations of Old" by Sujitkumar Mukhopadhyaya and "Chinese and Indian Art : Some Parallelisms" by O. C. Gangooly. The journal has also reproduced Dr. Rabindra Nath Tagore's article entitled "The Death Traffic" written in 1881, while the messages of good will include those of Generalissimo Chiang Kai-Shek, President Tai Chi Tao, Mahatma Gandhi and Pandit Jawaharlal Nehru. We have no hesitation in recommending this periodical to those who wish to know something about the great Chinese Civilization.

The purpose of the journal is to promote friendly relations between India and China by a correct interpretation of the cultures of the two countries to each other and the promotion of world peace. These are laudable objects and, on going through the articles, one cannot but admit that the journal has made an excellent beginning to fulfill its purpose.

No living Chinese or Indian has done so much to bring India and China closer to each other in modern times as Prof. Tan Yun Shan whose zeal and devotion to the cause has resulted in the establishment of Cheena Bhawan in Santiniketan which is a living monument to his energy and resourcefulness. Both countries owe a deep debt of gratitude to this unassuming scholar for his pioneer work. We wish him and his journal every success.

I LIVED WITH GANDHI—By Louis Fischer. *Republished with the permission of the author and Look Magazine.* pp 9, with 9 illustrations. Publ: International Book House Ltd., Bombay, Price Rs. 1-8.

This is an excellent character sketch of the great Indian leader by a well-known

American publicist. Long before admiration for Gandhiji's saintly life and monumental work for the regeneration of India became fashionable in the West, Fischer became attracted to him and during his visits to India shared Mahatmaji's simple life in a village. Fischer's sketch written from intimate knowledge of the day to day life of Mahatmaji is of special interest to us today. Although the price is too high for such a small pamphlet, as the profits are intended to go to the Mahatma Gandhi Memorial Fund, one should be glad to pay the amount.

THE PAGEANT OF LANKA—*Edited by S. Sanmuganathan and printed at "The Ceylon Daily News" Press, Colombo, Ceylon. With 101 pp. of reading matter, 21 full-page Plates and 15 other illustrations, in addition to 45 pp. of advertisements, each written in an attractive style with artistic display. Printed on best art paper with an artistically designed 3-flap cover. Price not given..*

This is a musical drama in 14 episodes, depicting the history of Ceylon from the dim past to the present day. The setting is both artistic and philosophical. The touch of master hands is visible—all harmoniously blended to form one composite whole. In addition there are several articles by prominent writers on various aspects of Ceylonese culture. Intended as a souvenir to mark the attainment of independence by Ceylon, the volume is certainly worthy of the occasion and we give it our unstinted praise.

The printing and get up are excellent and compare favourably with the best work obtainable in U. S. A. and Europe. On the whole, it must be admitted that the printing work is definitely superior to any that we have so far seen in India.

NOTES AND NEWS

Vaisakha Celebrations and donations.

Notwithstanding the difficulties brought about by the present conditions prevailing throughout the country, we feel happy at heart that we have been able to celebrate this year's Vaisakha festival very successfully. At all our various centres in India the occasion was celebrated with due religious fervour after the traditional manner without the lack of any of the aspects of a Buddhist festival. The success of the celebrations, as in other years, is due in a large measure to the ready response we had from our friends and sympathisers to the appeals for funds that were sent out by the Society. While thanking them all for their donations, we offer to them the blessings of the merit they have acquired. A list of donors who contributed to this year's Vaisakha fund will be published in the next issue of the Maha Bodhi. Special mention is to be made of the following donors who contributed very liberally towards the fund as shown against their names :—Mg. Gee, Lampang, Siam, Rs. 498/6/- ; Sir U Thwin, Kt., Rangoon, Burma, Rs. 300/- ; Ceylon Trading Co., Rangoon, Burma, Rs. 150/- ; Her Excellency Sm. Sarojini Naidu, Rs. 100/- ; Mr. W. P. Fernando, Ceylon, Rs. 100/- ; Mrs. O. H. Po, Calcutta, Rs. 100/- ;

Seth Mohanlal Jalan, Calcutta, Rs. 100/- ; Mr. G. G. Charles, Commonwealth Jewellers, Calcutta, Rs. 100/- ; Sj. Bhagirathji Kanoria, Calcutta, Rs. 100/- ; Mr. Parbutty Churn Law, Calcutta, Rs. 50/- ; Dr. Bimala Churn Law, Calcutta, Rs. 50/- ; Mr. D. R. Veerappuli, China, Rs. 50/- ; Messrs. Tait Brothers, Bareilly, Rs. 50/- ; Mr. Raja Hewavitarne, Ceylon, Rs. 50/- ; Sj. Jayantilal Parekh, Calcutta, Rs. 50/- ; Mrs. Bhadravati Fernando, Ceylon, Rs. 50/- ; Mr. Keshab Chandra Gupta, Calcutta, Rs. 50/- ; Dr. R. L. Soni, Mandalay, Burma, Rs. 50/- ; Mr. M. F. de Silva, Kadugannawa, Ceylon, Rs. 50/- ; Dr. Jogendranath Maitra, Calcutta, Rs. 50/- ; Mr. Peter P. Puce, Rs. 50/-.

Historic Vaishakh Celebration in Nepal.

Never in the history of Nepal did Nepali Buddhists celebrate the Vaisakha Festival on such an elaborate and unprecedented scale as they did on May 22nd and 23rd. Nearly 12,000 Buddhists and Hindus flocked to Ananda Kuti on Swayambhu hill to witness the historic ceremonies and more than 2,000 were present to hear the sermon of Venerable Narada Maha Sthavira of Ceylon which was interpreted into Newari by Venerable Amritananda Bhikshu. To the great pleasure of

all nine Nepali monks availed themselves of this golden opportunity to deliver sermons in Newari throughout the day. About 800 observed Ashta Sheela and they were all offered Dana by Dayakas. Twelve monks, the largest number ever present in Katmandu, participated in the ceremonies of this memorable occasion.

On the 22nd for the first time in the history of Nepal a Seema was established to perform the Vinaya ceremonies of the Sangha. Later foundation stones were laid both for a Seema and a Buddhist Library.

On the 23rd morning the unveiling ceremony of the historic Shree Lanka Caitya constructed according to the design of Thuparama of Ceylon, was performed by six devout Nepali Buddhists as His Highness the Maharaja regretted his inability to perform "the pleasant duty" owing to his previous engagements. It was announced to the audience that two relics to be enshrined were presented by Mrs. Haramanis Jayasekara of Anuradhapura and the beautiful ivory casket was presented by Mr. Cakku Bhai, an Indian Buddhist of East Africa.

In the afternoon a sacred Bosapling of the Shree Maha Bodhi of Ceylon, the oldest historic tree in the world, presented by the Venerable Nayaka Thera of Bomaluwa temple was planted by Mr. Bhajurajna, a very devout and rich Nepali merchant.

Throughout the night there was Paritta chanting by about ten Bhik-

khus, invoking the blessing of the Triple Gem on His Highness the Maharaja and all others. Sri Lanka Caitya and Ananda Kuti itself were beautifully decorated and illuminated with great pomp and grandeur. Many pamphlets relating to the significances of the day were distributed amongst the audience.

Vaishakha in Paris.

This year the Vaishakha Festival was held with special grandeur at the headquarters of the Paris Society "Les Amis du Bouddhisme" under the management of Miss G. C. Lounsberry, the President, and Mme M. La Fuente, Editor of "La Pensee Bouddhique". The meeting was attended by many peoples, French, Indian, Singhalese, Indochinese and others. Swami Siddheswarananda of the Ramakrishna Mission was the guest of honor with Swami Vijayananda (from Buenos-Ayres). In the chair was the distinguished Prof. Masson-Oursel, Director of the Institute of Indian Civilisation at the University of Paris.

The Festival was observed according to the Ceylon rites with recitation of the Ti-Sarana and the Five Precepts. Various pages of the Suttas forming a sketch of the Buddha life were read by Mme La Fuente and different members. Miss Lounsberry made a short speech on the character of the Buddha and Swami Siddheswarananda spoke of the common ideals of Vedantists and Buddhists.

Mahabodhi Delegation to New Delhi.

A Buddhist delegation representing the Maha Bodhi Society of India and of Ceylon waited on the Hon'ble Pandit Jawaharlal Nehru, Prime Minister of India on May 19th, to request him to declare the Vaishakha Purnima (or Buddha Purnima) as a public holiday within the Dominion of India.

The delegation was led by the Hon'ble Dr. Syama Prasad Mookerjee, President of the Maha Bodhi Society of India, and the other members included His Excellency U Win, Burmese Ambassador in India, the Ven'ble Neluwe Jinaratana Thera, Bhikkhu in-charge and Secretary of the Maha Bodhi Society of India; Representative of the Government of Ceylon in India, the Rev. Y. Dhammaloka, Bhikkhu in charge of the Buddha Vihara at New Delhi; the Rev. Bhikkhu Veera of Indo-China, and Mr. Daya Hewavitarane of the Maha Bodhi Society of Ceylon.

The Prime Minister gave a sympathetic hearing and declared that if there was a day which deserved to be observed as a public holiday in India, it was certainly the Vaishakha Purnima, which was associated with the sacred name of India's greatest teacher, the Lord Buddha. He said, however, that he was not in a position to make an immediate decision as his government had already appointed a special committee to go into the matter of public holidays. The Prime Minister

expressed the hope that when this particular matter is placed before the Special Committee it would meet with unanimous approval.

Sanchi Relics

The same delegation, led by Mr. Daya Hewavitarne waited on Pandit Nehru to make arrangements for the reception of the sacred Relics of Sariputta and Moggallana, the two Chief Disciples of the Buddha, which are to be presented to the Maha Bodhi Society.

These Relics will be received on Indian soil by the Hon'ble Pandit Jawaharlal Nehru on behalf of the Government of India on the Full Moon Day of October, 1948, at Calcutta and will be formally handed over to the Maha Bodhi Society of India.

It was suggested to send a Buddhist Goodwill Mission to Ceylon towards the third week of August and to take the Relics to Burma during the first week of September. After exposition there the Relics will be taken direct to India.

The Ven'ble Jinaratana Thera, Jt. Secretary of the Maha Bodhi Society of India, will meet the Premier of West Bengal to discuss about the final arrangements to be made to receive the relics when they arrive in Calcutta.

Prince Dhani Nivat of Thailand.

H. R. H. Prince Dhani Nivat, member of the Regency Council of Thailand, who arrived in Calcutta on

May 22nd, with his family, on his way to Europe, was met at the Dum Dum aerodrome by the Ven. Neluwe Jinaratana Thera, Chief Monk and Secretary of the Maha Bodhi Society, who requested the Prince to visit the Dharmarajika Vihara where the sacred relics of the Buddha were being exhibited that day in connection with the Vaishakha Celebrations. The Prince accepted the invitation and visited the Vihara in the evening with his family and royal entourage. The Ven. Jinaratana Thera received the distinguished visitors and conducted a special ceremony to invoke blessings upon them. The Prince expressed his appreciation of the admirable work done by the Maha Bodhi Society for the resuscitation of the *Buddha Sasana* in India and promised his help to the Society in its future activities.

H. M. the King of Cambodia visits Sri Dharmarajika Vihara.

His Majesty King Norodom Sihanouk Varman of Cambodia, who was on his way to Paris to join a French military academy, visited the Sri Dharmarajika Vihara in Calcutta on May 27, on the special invitation of the Ven. N. Jinaratana Thera, Chief Monk and Secretary of the Maha Bodhi Society, Calcutta.

After a welcome speech made by the Rev. Bhikkhu H. Dhammananda, a special religious ceremony was conducted in honour of the King at the end of which, a beautiful Buddha image and an album of Sarnath

paintings were presented to His Majesty by the Ven. Jinaratana Thera. The king expressed 'his delight at being able to be present at one of the foremost Buddhist shrines in India and thanked the Society for the gifts which, he thought, would serve him as valuable mementos of his tour. His Majesty also praised the Society for the excellent work it is doing to revive Buddhism in India and promised his help and patronage to it. Monsieur R. Kolb-Bernard, Consul-General for France in India, interpreted the King's speech.

Donation to Maha Bodhi Orphanage, Sarnath.

A donation of Rs. 1,000/- has been made to the Maha Bodhi Orphanage at Sarnath by Mr. Jashanwal W. Jhan Giani, General Merchant, of Bahrein, Persian Gulf, in memory of his younger brother, Moti J. Jhan Giani.

Moti, who was a student of Besant College, Rajghat, Benares, died suddenly of heart failure on Feb. 28th, 1948. Although only sixteen years old when he died, he was of a deeply religious nature, and the teaching of the Buddha had found a response in his gentle and compassionate heart. He spent much time with the Maha Bodhi Society at Sarnath, and had great influence in spreading Buddhist ideals among his college friends, to whom he gave lectures on Buddhism and circulated Buddhist literature from the Society. The condition of the poor aroused his keen sympathy,

and it was because of this that the Maha Bodhi Orphanage was selected by his brother to receive the donation. His great ambition in life was to become a Buddhist Missionary, and had he lived his zeal and unselfish devotion would have been an example to inspire others in the missionary field. Despite the disability of heart weakness caused through former illnesses, he was always cheerful and kindly, and at school showed exceptional ability. His good nature won the affection of all, masters and fellow-students alike, and a garden is being laid out at Besant College in his memory. It is to be called "Moti Garden", and a tablet will be erected bearing his name and inscribed with the *Ti-Sarana*, "Buddham saranam gacchami; Dhammam saranam gacchami; Sangham saranam gacchami". The Maha Bodhi Society is also going to dedicate to his memory a booklet of Buddhist essays by Sri Sugatananda, to be published under the title "The Wisdom of the Heart".

Gift to Maha Bodhi free Dispensary, Sarnath.

A cheque for Rs. 750/- has been received by the Maha Bodhi Society, Sarnath, from Mrs. Arthur Moonasinghe, 19, Skelton Road, Havelock Town, Colombo. The gift represents the first instalment of Rs. 500/- of a promised donation of Rs. 1000/- towards the Sarnath Free Dispensary, in memory of her husband, the late Mr. Arthur Moonasinghe, and Rs. 250/- for a marble topped flower-

altar for the Shrine at Gaya, given in memory of her daughter, Githa Amarasooriya.

Siamese Royalty at Sarnath.

H. R. H. Prince Dhani Nivat of Thailand, accompanied by his son, Prince Pandit Sonakula, and daughters, Princesses Subhajja Sonakula and Nivat Sonakula visited the Mula-gandhakuti Vihara, Sarnath, on May 24, after passing through Calcutta and Buddhagaya. The Rev. U. Dhammajoti showed them round the place and a party of Bhikkhus chanted *Paritta* to bless them.

Mr. K. L. Chibbar Dharmasiri.

News has been received that a member of the Maha Bodhi Society, Mr. K. L. Chibbar Dharmasiri, has been promoted to the rank of 2nd. Lieutenant in the I.E.M.E.

Lieut. Chibbar was at Holy Isipatana sometime back, and while there he took robes for a few days. He writes, "I am proud of being a Buddhist and of having a chance to serve my Motherland with responsibility." We wish him all success and happiness in his career, and feel confident that he will serve his country with distinction.

Valuable Gift.

Mr. Keshab Chandra Gupta has kindly donated two beautiful carpets to the Dharmarajika Vihara, Maha Bodhi Society, Calcutta in memory of his wife, the late Dharitri Devi, who had a great reverence for the

society. In her, we have lost a great admirer of Buddha and a person interested in the affairs of the Maha Bodhi Society. May she attain Nibbana by the merits acquired on her behalf.

Mr. Gupta, who is an eminent lawyer in Calcutta, is a member of the governing body of the Maha Bodhi Society. He has set an illustrious example for others to follow.

New Life Members.

It is with the greatest pleasure that we have to announce that the following ladies and gentlemen have become life members of the Maha Bodhi Society of India :

1. D. R. Veerappuli, Esqr., Shanghai, China ;
 2. Madame Khoo Ai Lean, Penang ;
 3. Mrs. Bhadrawathi Fernando, Colombo.
 4. T. N. Sherpa, Esqr., Kalimpong ;
 5. Yishe Phintso, Esqr., Darjeeling ;
 6. Tashi Norbu Esqr., Kalimpong ;
 7. Mrs. Nicholas Roerich, New Delhi ;
 8. John Warren Swale-Ryan, Esqr., F.R.G.S., M.R.P.S., Rangoon, Burma ;
 9. Francis Rangjit Seneviratne, Esqr., Rangoon, Burma ;
 10. Capt. James Tate, Rangoon, Burma ;
 11. Dr. R. Jayasinha, Salin, Burma.
- While conveying these devotees our

sincere thanks for their activities, we invoke upon them the blessings of the Triratna.

New Members.

We are very happy to mention that the following ladies and gentlemen have been admitted as members of the Society :—

1. Volkmar Wentzel, Esqr., Bombay ;
2. Dr. Rohini Ranjan Barua, M.B.,
3. W. A. Wickramasekera, Esqr., Calcutta ;
4. Mohamed Faizul Islam, Esqr., Calcutta ;
5. Mukul Dey, Esqr., Shantiniketan ;
6. Mrs. T. S. Wang, Calcutta ;
7. D. N. W. De Silva, Esqr., Bambalapitiya ;
8. Raja Hewavitarne, Esqr., Colombo ;
9. Francis de Silva, Esqr., Nugegoda ;
10. D. C. Weerawardhana, Esqr., Bemmulla ;
11. Madame Ng. Eng Hoak, Penang ;
12. Madame Quah Lean Neoh, S. S. ;
13. Madame Ung Gaik Choo, Penang ;
14. Madame Yeoh Guat Quee, Penang ;
15. P. O. Aung, Esqr., Saw, Burma ;
16. U Thirizayya, Tavoy ;
17. Ko Sah Win, Esqr., Rangoon ;
18. U Ko Gyi, B.Sc. (Hons.) Rangoon ;
19. U Tha Win, Rangoon ;
20. Arindam Barua, Esqr., Kabo, Burma.

Our Managing Editor's Visit to Ceylon.

The Ven'ble Neluwe Jinaratana Thera, Managing Editor of the Journal and the Joint-Secretary of the Maha Bodhi Society of India, is leaving for Ceylon for a short visit after twelve years of service to the cause of Buddhism in India.



IMMERSION CEREMONY AT GANDHIGHAT, CALCUTTA

Ven. Neluwe Jinaratana Thera and Rev. Hapugoda Dhammananda Thera chanting Buddhist Sutras.
H. F. the Governor of West Bengal receiving blessings.

OBITUARY

THE VEN'BLE TE YEU

It is with profound regret that we announce the passing away of the Ven'ble Te Yeu, the High Priest of the Chinese Buddhist Temple at Sarnath, Benares. The Ven'ble Te Yeu who was 80, died suddenly of cholera in Calcutta on 24th April, 1948. He was on his way to Singapore, where he planned to raise funds for a new Chinese Temple at Holy Isipatana.

He was an able scholar and an untiring worker in the cause of Buddhism. He had lived in Sarnath for the past twelve years. His piety and gentle nature had made him deeply respected by all and his death is a great loss to the Buddhist community in India and China.

It is to be mentioned here that the Ven'ble Te Yeu was a member of the Maha Bodhi Society and he took personal interest in our affairs. In his demise we have sustained a personal loss and the Buddhist world has been bereft of a great champion of righteousness.

Sabbe Sankhara Anicca !

OBITUARY

MRS. BHADRAWATHI FERNANDO

It is with a sense of profound grief that we have to announce the untimely death of Mrs. Bhadrawathi Fernando at her residence, Sri Padmasri, in Colombo on 3rd June, 1948.

She suddenly died of a heart-attack at the early age of 49 years. She visited India twice recently—once on her way to Burma with the Relics delegation and then on her way to Nepal to attend the opening ceremony of Sri Lanka Chaitya. But she had to cancel that journey half-way due to indifferent health and return to Ceylon. Just a few days after her departure we got this saddening news.

She was a learned and cultured lady of generous disposition gifted with sympathy and insight and had been an ardent lover of Buddhism throughout her life. Her social and religious activities had won an island-wide fame and it would be difficult to fill in the void left by her sudden demise. Though she was always disturbed by ill-health it was her piety and devotion towards religion that made her visit India several times.

It is to be noted here that she was a Life Member of the Maha Bodhi Society and took personal interest in the the affairs of the institution.

In her death the island has undoubtedly lost a great charitable lady, a social worker and a devout Buddhist.

We convey to all members of the bereaved family our heartfelt condolences.

Maranantamhi jivitam.

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—MAHAVAGGA, VINAYA PITAKA.

Vol. 56.] B. E. 2492

JULY

C. E. 1948 [No. 7

THE DEER PARK

A. CHRISTINA ALBERS

Now in the fulness of His Buddhahood
He walked the road that led unto Benares,
Where the five comrades of His former days
Were keeping rest. Seeing His form approaching,
They whispering spake, "Behold, He has come back,
We will not now greet Him as our preceptor."
But when they saw His soul's full majesty,
Upon His noble brow wisdom's bright splendour,
Those deep eyes with unfathomed glory filled,
They bowed their heads in reverent obeisance.
And fell in adoration at His feet.

And here, near Kashi, in the sylvan deer-park
He set in motion the great "Wheel of Law,"
That wheel which sent its beacon through the ages
And left its golden stamp on many lands,

The pebbly desert bears eternal witness ;
 The sages of the South and Northern Lakes
 Live by the Law, tell morbid world-tired seekers
 Of an effulgent life that cannot die.
 Calmly He sat, His hand elate in blessing.

Drawn by the magic of those towering words,
 The flaming *devas* from supernal regions,
 The groaning dwellers of the lampless pit,
 And all the speechless dwellers of the forest
 Assembled at that grove in harmony,
 Joining the five ; all listening in mute rapture
 The sylvan harpstring of this rhythmic speech,
 The mellifluent notes of silver cadence,
 That formed the wellspring of His diamond soul
 Gave hope to man and beast and sobbing spirits,
 And sent its echoes over worlds in space,
 That was the night of a world-stirring rapture,
 That filled the heaving air with cosmic force,
 A spring, from which flowed forth an eightfold river
 Which waters still a thirsty world to-day.

THE CRYSTAL WELL

FRANCIS STORY

*Look for it, and it is invisible ;
 Grasp it, and it is unsubstantial ;
 Name it, and the tongue is speechless.
 Why the eternal division and subdivision ?
 It is devoid of parts
 As a flame : it is instantaneous
 And timeless.....
 Far down in the crystal well
 A slender bough
 Waves green finger to the sky :
 A drifting cloud
 Like a frail ship floats by.
 There is no cloud, no branch,
 Only a play of shifting light—
 And only a floor of sand
 When the well runs dry.....*

THE FESTIVAL OF INSIPATANA OR OF THE ROLLING ONWARD OF THE WHEEL OF RIGHTEOUSNESS

VEN. BHIKKHU SOMA OF VAJIRARAMA,
Colombo.

In the annals of spirituality, there are two outstanding events which are of importance to the genuine thinker bent on liberating his mind from subjection to suffering. The two are the enlightenment of the Buddha, that is, His discovery of the knowledge that liberates one from birth and death ; and the proclamation of that discovery for the benefit of the world.

Two months ago, the great majority of the people of this country celebrated the first event on the Vesak Full Moon Day. Today they keep the festival of the Founding of the Kingdom of Righteousness in honour of the second event.

It is said in our books that for seven weeks after the enlightenment the Buddha stayed in the neighbourhood of the Tree under which He attained final happiness. It was during that time that He thought over the implications of the discovery He had made and its bearing upon the destiny of beings. He saw life truly : its arising and its final and irrevocable ending in the happiness, freedom, purity, and uttermost security of Nirvana. His compassion urged Him to pass this knowledge on to the world for the benefit of beings in the grip of ignorance born of

passion. And so after much thought upon the way of presentation of the doctrine to the world so that blinded mortals could be persuaded to accept it, He decided to seek out His old companions in struggle, the group of five ascetics, who, next to the two great teachers, Alara Kalama and Uddaka Ramaputta, now dead, had been of greatest assistance to Him in His search.

These five were then staying at the Sages' Resort in the Sanctuary of the Deer, near Benares, where, according to an ancient tradition, Enlightened Ones first give the freeing truth to the world. And thither our Buddha went.

Poets have written of this journey movingly. Trees, they say, were full of their flowery dower and cool winds were laden with blossom scents, and in the fragrant air birds' music floated throughout those fine pleasant days preceding the Full-moon. It was as if all nature was in a mood of joy eager to see the birth of a new religion, a new way of life for the attainment of happiness by suffering beings.

The Buddha had not gone far along the main road, from the Bodhi Tree, when He met a stranger, a naked ascetic, Upaka, who was struck by

the serene personality of the Buddha. The conversation that took place between the two is given in our books as follows :

Upaka : Pleasant and fully clear, friend, are your faculties of sense. Clean and speckless is your appearance. Under whose guidance did you leave home for the homeless life of holiness? Who is your teacher? Whose is the Norm that you appreciate?

The Buddha : I am one who has overcome the lust for things. I am subject to the appeal of nothing whatsoever, though, I know all things. Things cannot touch me. And freed as I have been through the destruction of craving can I call anyone my teacher? I am just the only one of my kind and I do not see any rival. Certainly I can say that I am the only arhat at present in the world and also the teacher peerless of the path on which I have travelled. Alone, by myself, have I well awakened to the light. Cooled am I and quenched of passion's fires.

"To the city of the Kasis I go to found
The Kingdom of Light.

And the drum of the deathless there
will I sound,
In the world's dark night."

Upaka : One who acknowledges his sainthood in that way is verily worthy of being an infinite conqueror.

The Buddha : Conquerors indeed are those who like me have reached Ill's end. All that spoils have I vanquished and so, Upaka, I am truly a vanquisher.

Upaka (waving his head in assent) : May it be so.

After that Upaka went his way southward, and it is written that this chance meeting was later to bear ample fruit. Upaka afterwards fell from his ascetic state. He married the daughter of a hunter and became a vendor of venison. When he was tired of his nagging wife, by whom he had a child, he thought of the Buddha and told her to change and mend her ways as he had a friend who was a conqueror to whom he would go to escape her. She would not change but at last when he left her she was inconsolable and like her husband found refuge in the Buddha. The son of this couple was Subhadda, the last disciple of the Buddha.

After the meeting with Upaka, the Master by easy stages went northward, came to the hilly country of Gaya, Rohitavastu, Uruvilvakalpa, and Anala. From that place He went to Sarathipura and finally to the shores of the Ganges. There the ferryman asked money to row Him across. The Buddha said He had no money, and by reason of His psychic power, say the books, He was able to get to the other side of the river. When this incident came to the ears of Seniya Bimbisara, that friend of the Master ordered that no bhikkhus were to be asked to pay passage money at a ferry, henceforth.

When the Buddha reached Benares He went begging for food and after partaking of the begged meal went to the Sages' Resort in the Sanctuary for the Deer.

The five ascetics, these had earlier left the Buddha-to-be, as they thought Him to be a slacker, saw Him coming, and spoke among themselves in the following manner: The ascetic Gotama who became lax in austerity, ate His fill of food, and became heedless, is coming here. No one need go to welcome Him, take His bowl and robe. He may, if He wants, sit. A seat, however, should be made for Him. Though this was the plan these five agreed to execute, it is said that one of them, Kondanna, did not assent to it in mind. The Master came and their plan fell through. All of them rose from their seats. One went to meet the Teacher, another arranged a seat for Him, and each one did something for the Master. But they addressed Him in the old way they were used to and would not listen to the Master when He said that He was one who had attained the highest. They thought that it was impossible as He had failed to keep to severe austerities. Then the Master asked them whether He had ever before spoken to them in the way He was now doing. They said He had not and remembered that when He was with them practising the severest austerities He never told them that He had reached any high state, and what He was saying now could not be something He had not realised so truthful He had been in His dealings with them in the past; and then when their minds were made receptive for the sowing of the seed of the Good Law by the elimination of their prejudices towards Him the Master taught thus:

There are two extremes, O Bhikkhus, which the man who has given up the world should not pursue: sensuality, that low and pagan way of self-indulgence, coarse, worldly, ignoble, not leading to advantages, and self-torture, grievous, ignoble, and futile.

There is a Middle Path, O Bhikkhus, avoiding the two extremes, discovered by the Tathagata, a path which opens the eyes, and bestows understanding, a path which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana.

This Middle Path is the Real Eightfold Way to Happiness comprising Right understanding, thought, speech, action, livelihood, energy, mindfulness and concentration.

This is suffering, O Bhikkhus: Birth, decay, disease, death, union with the unloved, separation from the loved and any unsatisfied craving. Briefly, the five aggregates which make up what is called a being and which are due to clinging are suffering.

This is the matrix of suffering, its source, and spring: the thirst that causes renewal of existence accompanied by sensual desire, seeking satisfaction now here and now there, the craving for gratification of the passions, for continued living or annihilation.

This is the cessation of suffering: the destruction of that triple thirst for the sensuous, for living on, and for annihilation.

This is the way to cessation: The real eightfold Path.

And continuing the Master said that these four real truths as taught by Him were not among doctrines heard before or handed down by tradition and at the thought of them there arose in Him the eye to see the truth, knowledge, understanding, wisdom and light.

So long, said the Buddha, as He had not attained to clarity of knowledge and insight about this four fold truth He had no certainty as to enlightenment but when that knowledge and insight had become clear He knew that the emancipation of His heart was immovable, that this was His last existence, that there would be no more birth for Him. At the end of the First Turning of the Wheel of the Good law the Venerable Kondanna attained the first stage of saintship with the understanding that whatsoever has an origin in that is also inherent the necessity of coming to an end.

And when the royal chariot wheel of the truth had thus been set rolling onwards by the Buddha there was universal acclaim by all who were present there in the flesh and in ethereal form ; and it was said that in Benares at the Sages' Resort in the Sanctuary of the Deer the supreme wheel of the empire of truth has been set rolling by the Blessed One—that wheel which no recluse or priest, deva, brahma or Mara, no one, in the universe, could ever turn back.

That wheel of the Dhamma turned 2,491 years ago is still rolling on through ever new territories of the universe of men's minds and there are no signs that it will stop its con-

quering progress in the hearts of men. Rather it is gaining fresh momentum with the years and with its ceaseless movement. It is a movement that increases with the growth of knowledge, of understanding, of wisdom, and the more the peoples of the world rise in culture the greater are the chances for the continuance and prosperity of the Buddha Dhamma. The Buddha Dhamma will fall, the wheel will disappear only when humanity reverts again to barbarism, to savagery, and to mutual destruction through some karmical irrationalism of perverted science, debased conduct, and stupid fanaticism. Then alone it will be time for a fresh turning of the wheel by a new Buddha ; but there is no need to pass through that valley of the Shadow of Death, if we are tolerant and patient of each other and wise to live without hurting and harming each other. On this day of the Founding of the Kingdom of Righteousness let it be the resolve of every right thinking man to preserve and extend the Kingdom of Righteousness the Buddha founded and thus prevent a catastrophe that shall send the world back into the Dark Ages out of which it emerged with incalculable trouble, toil and sweat, tears and blood. We can preserve and extend the Kingdom of Righteousness which the Buddha founded only by following the principles that govern and strengthen that kingdom : those principles are easy to understand and practise if one comes to them with willing obedient hearts, obedient to the dictates of the good, the true, the

pure, the selfless, and the clear. If we rightly understand that all life is one through the fact that all life is suffering, and so discipline ourselves mentally and physically not to harm, hurt, maim or kill living beings, if we are honest, chaste, and renouncing in our everyday life, in the small actions that go to make our life, then cruelty and anger will disappear, and also grasping and selfishness, the lust for power, the greater lust to force our ideas into unwilling minds, and the greatest of all dangers of the present world-lying propaganda. If the Wheel of the True Law must extend its territories for the good and happiness of all beings then we must under no conditions make ourselves tools of lying of any kind. *Saccam ve amala vaca*, Truth verily is immortal speech, says Buddha, and whatever the cause may be, however good, however useful, however desirable, lying will only make it less good, less useful, less desirable, and in the long run, that cause may consider itself lucky if it is not entirely discredited in the eyes of men just because its proponents lied for it.

Truth then is the heart of the Kingdom of Righteousness that the Buddha founded and which the world needs at every point today. Truth is Dhamma, because only the truth can sustain one and the meaning of Dhamma is Righteousness in the sense of that which, bears, carries, upholds all. Dhamma is that which really exists, not an illusion, not a lie. And Dhammavadins or followers of the Dhamma which He set going

in the Sages' Resort of the Deer Sanctuary at Benares can be tested and proved at every point because it does not deceive. Dhamma is that which persists in being what it is.

Dhamma again is the understanding of things rid of all confusing wrappings of fancy and fiction. Now this cognition of things rid of all swathings of unreality brings the final waning of all suffering after obviating all degeneration, all deterioration, through right effort: namely the effort to avoid, overcome, develop and maintain. How is that? When I see life as it is as a process of nutrition, as an eating nourishing process, I must be quite a foolish person if I eat unhealthy food. Bad as unhealthy physical food is, the havoc wrought by unhealthy mental food is well-nigh irremediable. Therefore one has to avoid all mental nourishment that enervates, and paralyses the functioning of the higher faculties of the mind. Anger and greed are two such dangerous foods for the mind and must be avoided and overcome. On the other hand patience and renunciation are two kinds of mental nourishment that must be maintained and encouraged. The patient one always is a good neighbour, friend, worker; so also is the selfless one, the man who is able to step aside and give another a chance. The man whose ambition is not to win the richest prizes of life, but to make it easy for others to win them, while he himself sees deeper enough to prize the kindness and sympathy, love and generous feelings that rise from such a genial attitude to life,

Such a man can never be caught in a revengeful or bitter mood. Poets of old have spoken of the kindly generous man as the salt of the earth. He is the man of dhamma in the real sense of the term. He is ever of fragrant presence. He always wishes the world well. To him the good life is more than the life in the limelight, the life that finds its consummation in the banner headlines on fleeting news-print.

Just as the fragrant sandalwood tree perfumes the axe which lays it low,
So the good man willer of world's weal,
angers not though struck by cruel blow.

To that angerless, resentless, patient, selfless, renouncing, and kindly pitch does the Buddha Dhamma bring the man who earnestly follows it. And it is so very reasonable that it is surprising that more do not take up the yoke of the Buddha Dhamma so light to bear, so easy to carry that even a child of seven may realize its finest points and attain perfection, if only he has the karmical preparation for it. For it is not a teaching that is unpleasant or irksome. It is a simple, and gentle teaching not intended to increase the miseries of life but to shorten and lighten them.

Still it must not be thought that the Dhamma is shallow. It is not shallow just because it is simple and straightforward. All simple things need insight to be understood in all their relations. A simple thing is an epitome of something basic in

life, and basic, elemental things are the least shallow of all. Complexities only confuse, they are not profound.

Dhamma is the very nature of things and that though very simple of statement can only be grasped by any but the thoughtful. It cannot be appreciated by those who are swept off their feet by the glamour of things. Most people in the world do not think enough to see through the outward polish, the outward lure of objects to their inner actual state, which often is repulsive. They do not dwell long on the quality of things as they are but only grasp at some seemingly desirable point and later come to grief when nature reveals itself in ways they knew not in connection with that thing, and become unbalanced, and disappointed, sad and stricken with despair. The true nature of things can only be known by those who send their minds into a thing, like a diver into the deep sea for the pearl of understanding. The nature of things lies only within the reach of those who plunge their minds into the object through radical reflection according to the instruction of those like the Buddha who entered into the heart of life.

Uncommon as is this process of radical reflection which brings right understanding and the other seven right things of the middle path on which the Kingdom of Righteousness was founded by the Buddha, still, should one grow accustomed in the practice of it, one is pacified, calmed, quieted, stilled. For this radical re-

flection is basically not different from constant mindfulness which always protects one by its carefulness, in selection of the good, the useful, the proper and the true for nourishing the mind, and so we can come to the A and Z of the Middle Path, Right Understanding, only through that incessant heedfulness which a contemplative, reflective and patient life yields. Through such conduct and practice one comes to tranquillity that final happiness which is the garden of the life according to the Dhamma.

Thus we see how the Dhamma of the Middle Path of the Buddha works to liberate the mind from suffering and to make it whole and strong to live happily, contentedly, harmlessly and with kindliness to all.

The significance of the Festival we celebrate today, the event we commemorate today is in bringing again to our minds the importance of the life of purity, love and sympathy, of thoughtfulness and consideration for others' feelings and lives, and above all the life of truthfulness and renunciation. These two are the linchpins of the wheels of the chariot that can lead us all to happiness.

This festival is an ancient one. It was held in Ceylon when Fa Hsien was here in the early years of the 5th century A.D. Of it Fa Hsien wrote thus :

"The Buddha's tooth is regularly brought out in the middle of the third moon. Ten days previously the king causes a large elephant to be splendidly caparisoned, and a man who speaks well to be dressed up in royal

robes and mounted on the elephant. This man will beat a drum and proclaim in a loud voice, 'The Bodhisattva during three innumerable aeons practised austerity and did not spare his person or his life, he gave up his country, his wife, and his child ; he gouged out his eyes to give to a fellow-creature, he cut off his flesh to ransom a dove, and his head to give as alms ; he flung his body to a hungry tigress, stinting neither his marrow nor his brains. Thus in various ways he suffered for the benefit of living creatures, and so he became a Buddha, tarrying on Earth forty-nine years, preaching the religion and converting the wicked, giving rest to the weary and salvation to those who had not been saved. When his realtions with living creatures had been fulfilled, he passed away. Since his entry into Nirvana, fourteen hundred and ninety-seven years ago, the Eye of the world has been put out, and all living creatures have sorely grieved. Now ten days hence Buddha's tooth will be brought forth and taken to the Abhayagiri Shrine. Let all the clerics and laics of this country who wish to lay up happiness for themselves, help to level the roads, decorate the streets, and prepare flowers, incense and apparata of worship? When these words have been recited, the king proceeds to make on both sides of the road representations of the five hundred different forms in which the Bodhisattva successively appeared . . . these are all beautifully painted and have a life-like appearance. The Tooth is then brought out and passes

along the central street, receiving homage of offerings as it goes by. Arriving at the Hall of the Buddha in the Abhayagiri Vihara ecclesiastics and laymen flock together in crowds, burn incense, light lamps, and perform various ceremonies of the religion, day and night. After ninety days have elapsed the Tooth is returned to the shrine in the city."

Here we have a description of the *Esala Dalada Perahera* which was the festival of the founding of the Kingdom of Righteousness and the beginning of the Rainy Season Residence of the Sangha in one. During the whole Vassanakala the Dalada was at Abhayagiri. The Dalada according to some is the body relic that is closely connected with the utterance of the Law, and just as at Dantapura (modern Puri) the Dhamma Cakka Festival was performed with the Dalada perahera, when Kalinga was a great centre Buddhism and Orissan emigrants were establishing Buddhist colonies in Indonesia, and Malaya, so after Hemamali brought the Tooth Relic to Ceylon the practice was continued and we have still a vestige

of the old Dhammacakka Festival reported by Fa Hsien in the Kandy Dalda Perahera.

Further strengthening of this connection of the Dhammacakka and the Dalada is suggested by this passage in the Culavamsa: "In the ninth year of this king (Sirimeghavanna), a Brahman woman brought hither to Anuradhapura from the Kalinga country the Tooth relic of the Great Sage (Buddha). In the manner set forth in the chronicle of the Tooth Relic the ruler received it with reverence, paid it the highest honours, laid it in an urn of pure crystal, and brought it to the building called Dhammacakka built by Devanampiya Tissa on royal territory. Henceforth this was the Temple of the Tooth Relic."

That, in the building called Dhammacakka, there must have been the preaching of the First Sermon from time to time or yearly is certain. That the Dalada was housed there and that it was turned into the Dalada Maligava cannot be without special symbolical connection of the Dalada with the Dhammacakka amongst early Buddhists.

*Crag with the hue of heaven's blue clouds,
Where lies enbosomed many a shining tarn
Of crystal-clear, cool waters, and whose slopes
The 'herd of Indra' cover and bedeck:
Those are the braes wherein my soul delights.*

Vanavaccha, Therigatha,

AT THE FOOT OF THE BODHI TREE

ANAGARIKA PRIYADARSI SUGATANANDA

(Francis Story)

On this spot, more than two thousand five hundred years ago, there occurred what was to prove the most significant and far-reaching event in the history of human thought. It was here that a Prince of the Sakyas, who had abandoned his princely heritage and every claim to worldly power, that he might be free to search for the ultimate Truth of existence, attained the perfect insight of Supreme Enlightenment. It was here that Siddhartha Gautama became a Samyak Sambuddha, an All-Enlightened One.

The story of his life is a story of infinite wisdom and all-embracing compassion, of gentleness and perfect purity. And such was the effect of His teaching both during and after the forty-five years of His ministry—years spent wandering throughout the length and breadth of this glorious land—that His message spread far beyond it, to whatever part of the world there were men able to glimpse, however faintly, its truth, so that we sometimes find in the most distant and unexpected places traces of His teaching in the thoughts of those who may never even have heard His name.

The Buddha Himself summarised the whole of His system under four heads: He proclaimed the Truth of

Suffering, the Truth regarding the Cause of Suffering, the Truth of the Annihilation of Suffering and the Truth of the Way, the Noble Eight-fold Path, that leads to the destruction, the utter rooting-out, of Suffering. In other words, He taught a Way that leads to the heart's release, and that it is to be attained by the elimination of the Fivefold Grasping Process—that is, the Attachment that causes the arising of the Five Factors of Existence or Skandhas, *Rupa*, *Vedana*, *Sanna*, *Sankhara* and *Vinnana*. It is, He declared, when these five, Material Qualities, Sensation, Perception, Predispositions and Consciousness are seen to be impermanent, subject to suffering and devoid of Self or Soul, that the fetters are broken, the illusion of separate existence is destroyed, and the Peace of Nirvana, the Unconditioned State, is realised.

It is in this Teaching, and the doctrine of Pratitya Samutpada or Dependent Origination, that goes with it, that the Buddha laid down for the first time the principles of a scientific approach to metaphysical questions. It was the first time in the chronicles of human speculation that the great problem of existence, with its enigma of good and evil, pleasure and pain, had been

attacked at its roots, without recourse to animistic theories or supernatural assumptions. And it is on this basis that I want to give you some idea of a Westerner's attitude to Buddhism.

The ways in which men try to envisage and express Truth are many and various. But at their best they are only approximations, for Truth lies beyond the realm of affirmation and denial; the Absolute cannot be defined in terms of the relative. It is not to be reached through the intellect, for it is not composed of the pairs of opposites that constitute empirical knowledge: discrimination and comparison have therefore no part in it. Its gateways are to be sought on the higher levels of intuitional realisation, the Lokuttara Bhumi where the spiritual atmosphere is undefiled and vision unclouded. Thus when men speak of God, to express that which they feel to be within themselves yet greater than themselves, they are using a symbol. God is the X—the unknown quantity—in their equation of self and universe. And because they tend to give fictitious values to this X, personal and intellectual values, they become involved in a vicious circle of conceptual contradictions.

My first religious difficulty arose when, as a Christian child, I read in the Bible that God ordered the Israelites to slay their enemies—the Philistines. Since God was omnipotent, with power of life and death in his hands, and had himself created the Philistines, why did he not destroy them himself if they were evil? And later, when I learned that

the same God "hardened the heart" of Pharaoh against the Israelites so that he could have an excuse for destroying him, again I was puzzled, this time over the moral issue involved. Those are just two examples of the earliest queries that arose in my mind; as I went more deeply into theological questions such problems multiplied.

Later I studied many religions and philosophies; Zoroastrianism, Vedanta, Taoism and Mohammedanism, and learned that each had something fine to offer to the sum of man's spiritual life. I read the Upanishads and the Bhagavad Gita and was enthralled by the ever-widening horizons that these sublime works opened up. And I came to see that man's conception of the Universe and of God was but a reflection of his own spiritual form; as he became more civilised, more truly noble, so his God also became more humane, more a God of love and less a God of wrath. The X of the equation was coming to stand for an entirely different value, and I found, with Max Müller and many others, that it was here, beneath the burning skies of India, that man's mind had touched the highest pinnacle of thought in these matters. And in the Teaching of the Buddha, the finest flower of the Aryan spirit, I saw that all these religions and philosophies were contained, as the lesser must necessarily be contained by the greater—that they were all steps, stages in the spiritual pilgrimage out of ignorance into the penetrating light of Truth. The Dharma revealed by the Buddha

embraces them all and at the same time transcends them ; it throws light into their dark corners, rises above their human inconsistencies, discards their symbols of God and Soul. At last the X, the unknown quantity, stands revealed : it is man himself, the causal continuum that runs through the cycles of Samsara. "Look within—thou art Buddha!" " the Mahayana equivalent of the Vedantic "Tat tvam asi". And it is because to speak of God, even as a convenient symbol, is to raise dualism in the mind, to establish a relationship instead of an identity, that Buddhism discarded the symbol altogether, threw away the mental crutch, and announced that the truth is something far different from even the most transcendental concept of a deity.

*Na h'ettha devo brahma va
Samsarassatthi karako,
Suddhadhamma pavattanti
Hetusambharapaccaya ti.*

"No god, no Brahma can be found,
No maker of this Wheel of Life ;
Empty phenomena roll on,
Dependent on conditions all."

(Visuddhimagga)

By means of the ethical teachings of the great world-religions, men have learned to live together on a common basis of justice and mutual protection, and in these fundamental principles all of them are agreed. We find the same teachings running through the moral levels of Christianity, Mohammedanism, Hinduism and every religion that has any substantial following in the world. It must be seen that these principles

are a pre-requisite for the survival of any religion, for a civilisation founded on a religion in which they were absent could not achieve the internal strength and integration to survive. On this ground they have a common denominator, a common ethics. In studying them we are able to mark the process by which the higher sources of wisdom found channels of communication through the great founders of these religions, to seep downwards and affect the minds and lives of those peoples who received their message. The unfortunate thing about many of them, however is the fact that in their theological teachings and supernatural theories they have been mutually exclusive. To take only the example which is nearest to my own personal experience, the Christian of truly orthodox Christianity has always in the past been convinced that, unless the Mohammedan or Hindu accepted his dogma of salvation through Christ alone, he had no place in the scheme of divine mercy. I say 'in the past' advisedly, because of late a great change has taken place in the ordinary man's Christianity : it is now broader and more tolerant. But this change has taken place co-in-cidentally with the decay of the religion : when Christianity was at its strongest, that is, when it had the firmest hold on the belief of its followers, the view I have mentioned was an article of faith. And in the orthodox interpretations of Church doctrine it still must be so, because the official dogmas of Christianity have not been altered to keep in line with progressive thought.

So we observe a historic cleavage between the followers of the great world-religions and one that in the past has had many tragic consequences. That which united them in their own particular folds, divided them culturally and nationally, producing results like the Crusades of Mediaeval Europe and the religious persecutions that survived to an even later day. If we of the twentieth century are capable of learning anything from history we should take a lesson from the mistakes of our ancestors and avoid this distortion of religion into destructive forms. In Europe today wars are no longer fought on religious principles; they are the product of bad economics. But here in the East there is still a danger that religious misunderstandings may be the cause of fratricidal conflict, despite the warnings and efforts of enlightened men like Mahatma Gandhi.

Turning to Buddhism we find a world-view in which there can be no place for religious intolerance, and a historical record wherein religious persecution has had no part. The reason for this is logically clear; it is because Buddhism, the Buddhist world-view, has room for the founders of all the great religions. It is able to give them their due place of honour and reverence as the guides and teachers of mankind. Wherever there is a good man, a truly upright and noble man, pure in his motives and compassionate in his heart, whatever may be his faith, there is one whom the Buddhist will revere. And at the time of death, whatever may

have been his creed, the Buddhist knows that he will receive the just reward of his actions in the new birth—not according to his faith or to any religious ceremonies he may have performed or omitted to perform, but on the merits of thought, word and deed, the good he did to those around him, the integrity with which he followed the inner light. He may have been Christian, Muslim, Hindu, Buddhist or Atheist: it makes no difference. In the universal Law of Cause and Effect his Karma will produce good in the world to others as well as to himself, and in time he also will attain the Great Awakening—may, in fact, be nearer to it than many who are professed Buddhists. It is on this basis that the Teaching of the Buddha embraces all other teachings; they flow into it as rivers flow into the vast ocean, a universal ocean of Truth, Purity and Mercy, and the followers of the Buddha are able to extend the hand of brotherhood to all humanity.

Everybody knows the sweetness and kindness of the Buddha's nature. He was, indeed, the beloved Teacher who never spoke a harsh word but who, tenderly as a mother with her only son, guided and protected all who took refuge in him. But now I want to speak of another aspect of the Buddha's character—that in which He showed himself a fearless proclaimer of truth, an independent thinker and iconoclast. Even before He became Buddha He cared nothing for the conventions of Brahminical thought. A Kshattriya, He repudiated utterly the belief that because a

man is born in a certain caste it is his duty to fight, whether his nature prompts him to or not. He turned aside the specious arguments of those who would have had Him follow the law of His caste. With dispassionate logic He exposed the weakness and fallacies of their reasoning. Nothing could deflect Him from His purpose—the one that He knew to be the true purpose of His nature, the task for which He had been reborn. He became a homeless wanderer. And for the rest of His forty-five years of proclaiming the Saddharma He was constantly administering shocks to the complacency and self-esteem of His less advanced contemporaries, —not because He deliberately tried to shock or offend them, but because to certain types of people the truth, by its very nature is shocking and offensive. It destroys with one casual blow the edifice of artificial values with which they surround themselves. They find themselves suddenly naked in a strange world. So it must have been when He told them that it was not by birth or matted hair that one became a Brahmin, that it was not the Yellow Robe that made the Monk. Here we have it in his own words, from the *Dhammapāda* :

*Na jatahi na gottena
Na jacca hoti brahmano
Yamhi saccan ca dhammo ca
So suci so ca brahmano.*

"It is not by matted hair nor by clan nor by birth that one becomes a Brahmin. But in whomsoever

there exists both truth and piety, he is the pure one—he is the Brahmin."

And when Ananda, His devoted cousin and disciple, took water from an Untouchable girl, no doubt many Brahminical eyebrows were raised, and many shocked whispers went from mouth to mouth. But we can imagine how the Buddha smiled His tranquil, benevolent smile. The Untouchable girl, the impure one, became a follower of the Way of Purity, even as had Upali, the Barber, and to the All-Compassionate One that was the only thing that had any significance.

Again, when the Sakyas and the Koliyas were on the verge of war over the right to the waters of the river that flowed between their lands, a Biblical Prophet or similar teacher might have advised them after this fashion: "You are warriors," he might have said, "therefore it is your duty to fight, whether your natures love fighting or not. It is your duty to maim and kill one another like beasts of the jungle. So long as you do it in the name of God, and dedicate your actions to God, no matter though they be crimes against humanity, you will incur no sin. You must fight disinterestedly, without any care for the success or failure of your aggression, and you will then be absolved from all responsibility".

That is what the Buddha might have said, had He wanted to twist truth to suit the dispositions of His hearers. But He was the Buddha, the Awakened One, and He was too much a psychological realist to deceive or be deceived by such argu-

ments. He knew very well that if two men, or two nations, fight one another it must be because each has the desire to conquer. Whether it be to gain a river or a kingdom, the motive must be present. If that desire were absent why should they fight?—how could they engage in a battle disastrous to both? Warfare is not a game, in which men indulge for sport—it is a matter of broken bodies and broken homes, of flesh torn and tortured, of gaping wounds out of which the life ebbs slowly and agonisingly. To talk of fighting without interest in the outcome is to make a mock of truth, to deceive oneself with sophistry. The Buddha had no place for such doctrines. He took a few drops of water from the river and asked the opposing leaders one simple question: "Which is the more precious, this water or the blood of princes and nobles, to say nothing of the common soldiery, that would be shed in the battle?" There could be only one answer. They bowed their heads in submission to the voice of reason and compassion. There was no war.

*Paradukkhupadanena
Attano sukham icchati
Verasamsaggasamsattho
Vera so na parimuccati.*

(Dhammapada : Pakinnakavaggo)

"He who, wishing for his own happiness, inflicts pain on others, is

entangled in the meshes of hatred, he is never freed from hatred."

All these things, as I have said, happened over two thousand five hundred years ago—five hundred years before the Christian era. It is an old and oft-told tale, and there may be many who think, with twentieth century arrogance, that we have nothing to learn from the wisdom of the past, that it is no longer applicable to the world of today. To such people I would say, "Look around you, in all humility. Be honest with yourselves, and then say, if you can, that the world does not stand in need of the Teaching, the Way of Life, that was set forth by the Blessed One". The eternal verities stand fast through the centuries, through all passing fashions and modes of thought. They are valid for all ages and all nations; so long as there is life there is Dharma; so long as there is passion and suffering there is the Way that leads beyond suffering. It is that Way, the Noble Eightfold Path, the way of harmlessness and self-conquest that the Buddha's message proclaims. May its blessing spread throughout the world, for the peace, the wellbeing and deliverance of all beings; let its divine light once more illuminate our darkness. May all beings be happy; may all hearts be opened to receive the healing Truth.

No bond is there for those who understand.

Sivaka, Therigatha.

THE BUDDHA'S SEAT

(In the ruins of the 'Perfumed Chamber' at Sarnath)

SRI GOVINDA

The temple's walls are broken
but the Master's sacred seat
survived the ravages of time.
The roof has fallen,
but the starry sky
weaves vaults of light
into a canopy,
 roofing the lonely pillars
of the ancient shrine.

The altar-lamps have been extinguished
with the lives of those
who worshipped here,
but the immortal flame
of true devotion
burns in the hearts
of countless pilgrims still
who come from distant lands
to meditate within these hallowed walls.

The image fell to pieces,
but the mental eye
 of those who kneel
in deep absorption here
beholds the sacred form,
and while the portals
of their faith and love
are opened wide,
 the image comes to life
and the Enlightened One
 steps down and takes His seat
within the thousand-petalled
lotus of their mind.

And now those thousand petals
shoot like rays into infinite space,
embracing in their light the universe,
transforming it into a shrine of light,
into a temple without walls or bounds.

A MISSION—FULFILLED

DAYA HEWAVITARNE

*"... and out of the starry universes
silver and golden opportunities
drift to us"—*

It was in 1935 that the Maha Bodhi Society first conceived the idea that an effort should be made to get back to the Buddhist World the Sacred Relics of Sariputta and Moggallana Arahans, the two chief Disciples of the Buddha, which were then lying at the Victoria and Albert Museum at South Kensington, London, under the care of the British Nation. A Deputation led by the Ven. Bhikkhu Ananda Kausalyayana who was then in charge of the London Centre of the Maha Bodhi Society and supported by the Executive Officers of the London Branch of the Maha Bodhi Society waited on the Curator of the Museum, Mr. Campbell. He was very sympathetic towards our request, but explained to us the futility of our efforts, as it was utterly impossible to remove anything from a London Museum without an Act of Parliament, as the exhibits there belonged to the British Nation. Our Mission having proved a failure, we asked the Curator whether it would not be possible for a day to be set apart to enable the Buddhists of England to visit and pay their homage to the Sacred Relics once a year. Permission was granted and on the Full-moon

day of November that year a band of about fifty Buddhists met at the Museum and offered *pūja* in the traditional Buddhist way.

An year later a further attempt was made. On this occasion it took the form of a Memorial duly signed by the leading Buddhists of all European Countries. This effort too proved futile and everything appeared hopeless until 1938, when the General Secretary of the Maha Bodhi Society of India, Mr. Devapriya Valisinha took up the matter again, this time through the Government of India—and when the Government of India starts to move, things really begin to move! The request was granted and it was agreed to hand over the Relics to the Maha Bodhi Society of India to be enshrined in the Temple just completed in New Delhi. Mr. Valisinha had also suggested that the Relics be sent via Ceylon. The proposal to enshrine the Relics at Sanchi came later on.

The War broke out in 1939 and transport was not considered safe, so the Relics remained in England until after the War was ended. In 1946, correspondence was once again begun and the Secretary of State for India agreed to let the Relics be taken to India via Ceylon. This was a lucky day for Buddhist Ceylon—

it was the aspiration of Buddhist Ceylon.

The arrangement made by the British Government was to send these Relics in the custody of the Captain of a Steamer who was to hand over the Relics to the Government of Ceylon for safe keeping. It was by pure accident that I read about these arrangements made by the British Government and I sent a strong protest. This was in October 1946. In November we were told that all arrangements were complete and that no alteration could be made. A letter signed by the Executive Officers of the Maha Bodhi Society was sent to the Secretary of State for India appealing to him that this request be granted—that a Deputation be allowed to receive the Sacred Relics on behalf of the Buddhists. Cables were sent out to Mlle Lounsbery and Mme La Faunte of the Buddhist Society of France, and to several English Buddhists to make arrangements for its reception, but on receiving a letter from Mlle Lounsbery, who had promptly proceeded to London to make the arrangements wherein she wrote—"The authorities are not very sympathetic"—I made up my mind to leave by Air without delay and approach the Secretary of State personally, and on 21st January 1947 I left for London on a TWA Skymaster Plane. This was how I came into the scene of the Sanchi Relics Story.

I went at my own expense at the call of duty. I asked for nothing excepting the necessary credentials to give me an "official status" to fight

my case, our case. I was in London for exactly thirty days, during which time I had the fullest co-operation and assistance of all the Ceylon students and Ceylon Officials who were then there, of course in their private capacity.

It was only on the 12th February the "all clear" was given and I was asked to make arrangements to receive the Relics. We fixed the 20th February for the transfer of the Relics from the original caskets into the replicas. It was a very solemn occasion. I had invited just a few Ceylon Buddhists to be present with me at the Museum Chambers and at 4 P.M. sharp, the original caskets were brought before me. They were placed on a small table which was covered with a yellow cloth. The sight of them brought faint cries of "Sadhu, Sadhu", and I stepped forward escorted by the Director of the Museum and his Assistant to open the caskets. Tears of joy mingled with those of sorrow as I transferred the Relics from the original caskets into the Replicas. I had fought hard demanding the return of these original caskets but without success. Within five minutes the ceremony was over and the Relics were safely deposited in the Glass Case and sealed.

Then came the Great Day—The Day of the formal handing over. The time was 3 o'clock in the afternoon of the 24th of February 1947. The Day was a cold one, bitterly cold in fact, but the sun shone for a few hours on that day after months of dullness. I thought it a good omen.

Lord Pathick Lawrence, the then Secretary of State for India arrived sharp at 3 o'clock and a few minutes after 3 o'clock these Sacred Relics of Sariputta and Moggallana once again came into the possession of their rightful owners—the Buddhists. It was a simple, but historic ceremony.

These Relics had been in India for over 2,000 years and then in England for another 100 years, and to receive

these Relics was a great moment for me. I felt I possessed the most precious pair of hands in the whole wide world. I was the luckiest and happiest man in the whole world. Indeed I was, for who will get such an opportunity again? It was a Mission unprecedented in the history of modern Ceylon. It was a Mission fulfilled.

Sadhu ! Sadhu !!

*O goodly are the things our ears now hear !
 O goodly is the life we here may lead !
 O good it is always to lack a house !
 Now questioning on things of high import,
 Now showing all due thanks and reverence :
 Such is the calling of the true recluse,
 Of him who owneth naught of anything.*

Kuma's son, Therigatha.

VESAK ADDRESSES

(In this issue we have pleasure in publishing several addresses delivered by distinguished speakers on the occasion of the Vaisakha Festival held by the Maha Bodhi Society at several of its centres.)

PROF. TAN YUN-SHAN

Founder-Director of the Sino-Indian Cultural Society, Director of Visva-Bharati Cheena-Bhavana and Cultural Representative of China in India.

BUDDHISM

A Remedy for World Calamity

Presidential Address delivered at the Vaishakha-Purnima Festival Public Meeting held in the Maha Bodhi Society Hall, Calcutta, on May 22, 1948.

VENERABLE BHIKKHUS, LADIES AND GENTLEMEN,

It is a great pleasure and honour for me to preside over this august meeting in connection with the Thrice Sacred Festival of Vaishakha-Purnima to celebrate the Birth, the Enlightenment and the Parinirvana anniversary of Lord Buddha, under the auspices of the Maha Bodhi Society of India, which has been and still is the sole organization responsible for the renascence of Buddhism in this great country, the cradle of the very great religion. In this connection, I hope you all will agree with me, if I take the opportunity to

pay homage to the late Venerable Anagarika Dharmapala, founder of the Society, and also to pay a tribute to his co-workers and successors for the noble work they have done and are still doing in the promotion of the Arya Dharma not for the salvation of any particular country but for the deliverance of the world at large.

In inviting me to participate in and preside over this auspicious function, you have, I am sure, not only thought of my humble self, but also thought of my country which is another great Buddhist country in the world and whose religious and cultural relations, whose ancient and intimate friendship with India are beyond all description. I say you have thought of my country because it has been clearly indicated in your invitation Card with the prepositional phrase "of China" after my name. I therefore must express my heartiest thanks to you for the honour you have done me and convey to you, on behalf of my country, the warmest greetings and the deepest love and affection of the people of China. They have shared with you in your rich and sublime culture, in your glories, in your happiness as well as in your sorrows—if there were any ; and I hope you have also shared with them theirs.

Recently, I have been rather heavily pressed by my humble work

at Santiniketan due to my long absence in China from where I returned to India only two months ago. It was on account of the honour done to me and the love which prompted that I accepted your invitation. But I could hardly find the time to prepare an adequate speech or address which you might reasonably expect from me. I can therefore only avail myself of this opportunity to say a few words on Buddhism and the calamities threatening the present world.

The world of today is full of calamities and crises ; calamities and crises of all kinds and categories, national and international, racial and communal, political and military, social and economic, and so on and so forth. Though the Second Great War was long over, the world is still shrouded in thick darkness. The atmosphere has not at all become clear and the human mind is still being continually perplexed by all kinds of uncertainties and anxieties. It is not only that world rehabilitation has not yet been completed, that life has not yet returned to normality, and that people have not yet been relieved from the hardships and sufferings caused by the War ; but even fighting is still actually going on between several peoples in several countries ; between the Dutch and the Indonesians in Indonesia, between the French and the Vietnamese in Indo-China, and between the Nationalists and the Communists who are backed by a new aggressive power of a foreign country, in China. And now another war has just

broken out in Palestine between the Arabs and the Jews. It seems that Satan has again let loose the reins of the mad horse of the War-Lord.

The present situation after World War No. II is very much similar to, or even much worse than, that after the World War No. I. The famous English historian, H. G. Wells, wrote in his Outline of History : "The world of the Western European civilization in the years following the Great War was like a man who has had some very vital surgical operation, very roughly performed, and who is not yet sure whether he can now go on living or whether he has not been so profoundly shocked and injured that he will presently fall down and die. It was a world dazed and stunned. . . . There was a universal hunger for peace, a universal desire for the lost liberty and prosperity of pre-war times, without any power of will to achieve and secure these things." Now, let us see. Is the picture of the present world situation any better than this? Is it not even much worse than this? The present world is like a man who has just undergone a very rough operation, has not yet recovered, and is still lying with travail, pains and groanings ; and who is yet threatened with another even rougher operation. Is it not that history will repeat itself again?

Of course there have been much talk and clamour about Peace Conferences and Peace Treaties, on the one hand, but at the same time there are also much whisperings and com-

plaints about Iron Curtains and New Defence Lines, on the other. Although the U. N. has already been set up and is functioning, we have seen in it no real harmony and genuine amity but only acute discord and sharp differences among the so-called Big Powers. There have been disgusting quarrels and distasteful controversies between the two Blocks in almost all the Assemblies and meetings. A resolution passed by one side will be vetoed by the other. While one side supports a thing, the other side will oppose it and *vice versa*. Of course, some times even they ostentatiously talk of love and peace, but they envy and hate each other in reality. Sometimes for certain purposes they seek friendships, but at the same time they brandish their swords. It is terrible even to think of the fact that armaments are discontinued and dissolved only in theory but secretly increased and improved, and that mysterious weapons much more powerful and dreadful than the atom bomb are being invented and prepared day and night. As things are going no prophet can foretell what will happen in the world of tomorrow.

Then what are the real causes and reasons for all this chaos and confusion, mishaps and mischief? Well, it is not very difficult to find out. The real causes and reasons are rather simple. Lord Buddha taught us the noble truth twenty-five centuries ago, that all miseries and misfortunes, disasters and distresses in the world were caused by wrong

thoughts and wrong actions of the people; and that these wrong thoughts and wrong actions of the people were due to their ignorance, in Chinese called "Wu Ming", in Sanskrit, Avidya. Many people of the world used to regard themselves as wise and clever in many ways, but they are utterly foolish in one way. That is, that they do not understand the simple truth that all men in the world are brothers and all women sisters, that all men and women belong to one and the same family; and that if one member of the family suffers, all the other members will also suffer; and, on the other hand, if one member is happy all the other members will also be happy. It is impossible for them to realize the Maya or illusion of the ego which has no reality but a transient combination of the Four Elements, i.e., the Earth, the Water, the Fire and the Wind. They therefore cannot cast away their egotism and forsake the Atma-Graha. They do think of and talk about morality and immorality, but their standard of morality and immorality is always determined by personal advantages and disadvantages. They do also think of and talk about justice and injustice, but their justice and injustice are always adulterated with personal prejudice. They do not really understand that the highest morality is complete self-sacrifice or altruism, the utmost immorality is selfishness or egoism, the greatest justice is absolute freedom and equality, and the grossest injustice is slavery and discriminations,

From this ignorance or Avidya, were produced, the "Three Poisons" of the human mind. What are the "Three Poisons"? They are: (1) Raga or cupidity, (2) Krodha or hatred, and (3) Moha or stupidity. These "Three Poisons" give rise to the "Ten Evil Deeds". What are the "Ten Evil Deeds"? They are: (1) Killing, (2) stealing, (3) adultery, (4) lying, (5) double-tongue, (6) coarse language, (7) filthy speech, (8) covetousness, (9) anger, and (10) perverted views. These Ten Evil Deeds in their turn produce all the calamities and crises, the chaos and confusions, the mishaps and mischief, the miseries and misfortunes, the disasters and distresses: the most visible ones among these are the "three minor calamities" of sword, pestilence and famine; and the "three major catastrophes" of fire, wind and water.

This is the analysis of the world calamity and the diagnosis of the universal sickness, according to Buddhism. Then what will be the remedy for this calamity and sickness? Is there any prescription in Buddhism too for the cure of this calamity and sickness? Yes. Lord Buddha was called the "King of Medicine". He prescribed for all the people exactly according to their symptoms. The remedy for "ignorance" is "Bodhi" or enlightenment; for the "Three Poisons" are the "Three Good Roots", i.e., (1) "Dana" or giving, (2) Maitri or compassion, (3) Jnana or wisdom; and for the "Ten Evil Deeds" are the "Ten Goods Deeds",—just opposite to them; i.e., (1) non-killing, (2)

non-stealing, (3) non-adultery, (4) non-lying, (5) no double-tongue, (6) no bourse language, (7) no filthy speech, (8) no covetousness, (9) no anger, and (10) no perverted views.

Moreover, Buddhism is not only a curative remedy for world calamity but also a preventive healing for all the evils. The most important gospels of Buddhism are the "Catuh-Samgraha-Vastu", or the Four All-bracing Virtues in human affairs, and the "Catvari Apramanani", or the Four Infinite Mercies of the Bodhi mind. The Four All-bracing Virtues are: (1) Dana, to give whatever people like, including wealth, Dharma, and even life when needed, in order to lead them to love and receive the truth; (2) Priyavacana, to speak only lovely and affectionate words which will gladden, soften and soothe the heart of the people who listen to with the same purpose; (3) Arthakriya, to do all things which are profitable to others, in order to lead them to salvation; (4) Samanarthata, to co-operate with and adopt oneself to others in all and every respect with the same purpose. The Four Infinite Mercies are: (1) Maitri, having boundless kindness towards not only all people but all living beings; (2) Karuna, having limitless pity not only for all suffering people but also for all other suffering creatures; (3) Mudita, having boundless joy with all others in their happiness; (4) Upeksha, having limitless equanimity about all and every thing. If these noble teachings of Lord Buddha were followed and practised, there would have been no evil, no calamity of any

kind in the world, not to mention of wars; and all people would only have love and peace and happiness.

Friends, today we assemble here to celebrate the Birth, the Enlightenment and the Parinirvana anniversary of Lord Buddha. The best way for us to do this is to study, to understand, to follow, to practise and to promote the gospel, the noble truth, and supreme teachings of Buddhism. Only holding a meeting or performing some ceremony or even doing worship will not be enough. It was said, Buddhism is a vast sea of sweet dew. Even one drop of it will cure all illness and purify the whole world. Let us all take a drop of it to cure ourselves and cure others, to purify ourselves and purify others, to benefit ourselves and benefit others, to enlighten ourselves and enlighten others; and ultimately to save the world from degeneration and deterioration, from ruin and destruction.

In conclusion, I must thank you all once again for the honour you have done me and for the patience you have shown in listening to me. I wish you all good health, prosperity and happiness in the Dharma!

HIS EXCELLENCY MONSIEUR
DANIEL LEVI,

AMPASSADOR FOR FRANCE

*Speech delivered at the Buddha
Vihara, New Delhi*

LADIES AND GENTLEMEN,

I should rather say, if you allow me: dear brothers and sisters in the human family.

It is for me a special privilege to say a few words here, in the Buddha Vihara, on this, the Buddha Day, anniversary of Lord Buddha's Birth, of His Enlightenment, of His Mahaparinirvana; here, in India, His Country.

Amongst the sayings of Lord Buddha, there is one, a well known one, which is written on our invitation cards, and which says: "Control of speech, control of thoughts, control of action. Keep these roads of action clear and find the way made known by the wise". Should I strictly follow this admirable precept, should I not immediately stop talking right now? It would surely be safer amongst such a distinguished gathering.

Control of words! I am thereby compelled to be brief. What I just want to tell you is my own deep sympathy and interest in Buddhist teachings and philosophy; my admiration also for Buddhism as a religion and a Church, which have conquered a part of the world without ever having made use of violence, without having appealed to arms, although having known persecution and martyrdom.

As the Representative of France, I must say also the deep sympathy and interest which Buddhism has met amongst my countrymen. It would be an interesting task to study the reasons for these feelings. These reasons are many, as far as I can judge.

First of all, the ideals of the French citizens are clearly and ade-

quately expressed in the three words which are, as you know, since 1789, the official motto of my country : Liberty, Equality, Fraternity.

I believe these three words, so full of thought, answer also to what may be called the social aspect of Buddhist teachings. Addressing some of His disciples leaving for distant countries, did not Lord Buddha say : "Go, and tell them, in all lands, that the poor and the lonely, the rich and the high are all one".

This ideal of human equality and of human brotherhood appears as a strong link between Buddhism and French humanism.

There is also in the French mind a well known love for logic. You know, the name of Descartes, the great 17th century philosopher ; you know also perhaps the name of Auguste Comte, father of the positivist philosophy, who lived a century ago. I believe their attitude towards philosophical as well as scientific problems could be summed up with some accuracy in one of Lord Buddha's sayings : "Where knowledge is impossible, we must suspend judgment".

I believe such analogies between French habitual way of thinking and Buddhism might be found and extended on a large field.

Even in recent days, in these post-war days, a young philosophical and literary school, headed by Jean-Paul Sartre, called "Existentialisme" and much talked of in Paris nowadays, has certainly much in

common with the Buddhist views according to which links of moral solidarity attach man to his past and to his future. "All that we are is the result of what we have thought". This, one of Lord Buddha's sayings, is also a fair summary of the modern Existentialisme.

This sympathy towards Buddhism in my country is evident in many ways. You know the existence in Paris of the Societe des Amis du Bouddhisme. You know that amongst Buddhist scholars, French orientalisks have had, and still have a certain reputation ; you know the "Institut de Civilisation indienne", in the University of Paris where there are, I believe, more professors of things Indian than there are teachers of the French language in all the Indian Universities put together. I beg to be allowed not to utter any of the names of these great French Buddhist scholars ; one of them, whose memory is specially near and dear to me, loved Buddhism with all his heart, with all his soul ; I know he should very much rejoice seeing his son here with you, on this solemn Day.

One more word : Chinese Chronicles report that some 1900 years ago, a Chinese Emperor, Ming Ti, I believe, of the Han dynasty, had a dream : he saw a golden angel flying over the Imperial palace and beckoning him to become a Buddhist. Let us hope that humanity will see the golden angel of peace fly over us, announcing to the world, as a whole, a long period of peace and happi-

ness ; peace, good understanding and happiness for—and amongst—all men of goodwill, whatever their origin, their race or their creed, on this small planet of ours ; peace and happiness without hate, without prejudice,

without racial, religious or national enmity.

May all men feel conscious of their fraternity with other men.

This is my wish and prayer, on this Lord Buddha's Day.

*Nay now, who, ignorant to the ignorant,
Hath told thee this : that water-baptism
From evil karma can avail to free ?
Why then the fishes and the tortoises,
The frogs, the watersnakes, the crocodiles
And all that haunt the water straight to heaven
Will go.*

Punnika, Therigatha.

GOD IN BUDDHIST PHILOSOPHY

MANOJ KUMAR BARUA

We usually understand by God 'a living deity ruling the universe and holding moral relations with mankind'. He is conceived of an omnipotent, omniscient, just and kind being. He is the almighty ruler of the universe. So it is our bounden duty to pay homage and offer sacrifices in order to satisfy Him and earn His pleasure. Moreover, according to traditional conception religion is held to be belief in God. But there is no God in Buddhist philosophy. Should we then debar Buddhism from being termed as 'religion'?

Let us discuss the question with all its implications. What is the ultimate aim of religion? Religion, particularly in India, means a practical philosophy—ways and means for the cessation of all sufferings. All the Indian philosophies barring the solitary exception of Carvaka system conform to this view. (There is great doubt amongst orthodox theologians whether Carvaka system is a philosophy at all!). Now, if religion means an effective path leading to the salvation of mankind, then Buddhism's claim as a religion is far more stronger than any other historical religion of the world.

What is the central theme of Buddhism? It is, in one word, good conduct.

*Sabba papassa akaranam, kusalassa
upasampada
Sacitta pariyodapanam clam Buddhana
Sasanam*

"Abstention from all evil, doing of good, purification of one's thought—this is the doctrine of the Buddhas."

The above quoted stanza contains, in a nutshell, the basic ideals of Buddhism.

According to Buddhism every man is virtually a god, since he possesses the potentiality of attaining Arhantship. Buddha was primarily a man. But by dint of his perseverance, ceaseless effort and wisdom He attained Nibbana—the highest goal attainable by every sentient being. Hence He is not a saviour, but a path-finder. We believe in God primarily because we are afraid of God. We fear God because of our weaknesses, not because of God's omnipotence. Man generally believes in or prays to God not because sincerely he feels it necessary, nor spontaneously but only for the sake of his own material gain or to bring about the downfall of his rival. If man honestly believed in God, how could there be bloodshed and sanguinary baths in the name of religion, regarding the supremacy of one's God over that of the other? Man has many shortcomings and imperfections. But he tries to find an easy solution for the

removal of these imperfections—either believing in or occasionally praying to God. But in Buddhism there is no such short cut to man's perfection. Buddhism maintains that if any one leads a regulated life, a life of self-control, self-respect and self-reverence he will have to fear none. He will command sovereign power as Poet Tennyson sings

"Self-reverence, self-knowledge and
self-reliance
These three alone lead man to
sovereign power".

Similarly we find in Dhammapada

"*Atta hi attano natho, ko hi natho
pavo siya
attan'eva sudantena natham labhati
dullabham*".

"Self is the Lord of Self ; What higher Lord could there be? When a man subdues well his self he will have found a Lord very difficult to find".

Hence

*Uththilhe nappamajjeya dhammam
Sucaritam care*

"Rise up! Be not heedless and follow the doctrine of a good life".

These are the cardinal doctrines of the Buddhist faith. Therefore, ethics, not theology, right conduct and not mere belief in God, form the nucleus of Buddhism. Hence Buddhism stresses the need of internal self-purification not external homage or offering sacrifices to God.

*Friendship with noble souls throughout the world
The sage hath praised. A fool, in sooth, grows wise,
If he but entertain a noble friend.
Cleave to the men of worth ! In them who cleave
Wisdom doth grow ; and in that pious love
From all your sorrows shall ye be released.*

Kisagotami, Therigatha.

CORRESPONDENCE

The Hague, May 6th, 1948.
Holland.

The Maha Bodhi Society,
Calcutta.

DEAR BROTHERS,

As a Buddhist and a member of the Buddhist Society in London I should like to come into contact with you. Your residence is in India near the cradle of the Enlightened One. Many times I read in the "Middle Way" about the Journal published by your Society and should highly appreciate to receive a copy of your Journal. I intend to subscribe to your journal by my local bookseller who procures me with my oriental books.

Besides many books in the modern languages—French, German and English—on the Dhamma I have studied a most beautiful booklet published by your Society, the author is Prof. Lakshmi Narasu; though it is but a small book I regard it as a precious gem of Oriental and especially Buddhist thought. I like it very much and re-read it many times. We have a Buddhist Circle at the Hague and hold regular meetings every fortnight, where we discuss the different problems of the Dhamma. We have but a small group, as you will understand in this Western country but all of the members are immensely interested and earnest students of Buddhism.

Hoping to receive your answer in due time,

Peace to all beings.

I remain,
Sincerely yours in the Dhamma,
T. H. VAN DER VEN

[We are publishing Mr. E. Hartung's letter exactly as we have received it without any corrections. This is typical of a number of letters received from Germany. We trust that those of our readers, especially in America, who are in a position to

help, will not fail to respond to this urgent appeal—EDITOR, MAHA BODHI.]

Berlin-Lichterfelde-West,
Mantenffel Stn. 5,
Germany.

Maha Bodhi Society,
4A, College Square,
Calcutta.

DEAR MAHA BODHI SOCIETY,

I apply to you in a hard situation as to a brother, as to a follower of Buddha. I am a disciple of the Sublimed, a monk in the house, if it is allowed to say so. I am stream-directed, not able to relapse according to the words of Buddha, the Sublimed. Since a long time lead the life of purity. I am suffering from heart and from a great exhaustion. The want of food has made worse this situation, for the quantity of food we receive here is too little. I scarcely am able to make my religious observances for weakness, what grieves to me very. Therefore, I beg you heartily, to send me the address of the Buddhist Society of your country, perhaps of (South) America too.

If possible I beg to send me the address of a helpful Buddhist who would send to me food for instance by

Co-operative for American Remittances to Europe, 50 Broad Street, New York 4, N. Y.

Some German people receive from this place packets with food, which are prepared and packed up for the transport.

I beg you to excuse my bad English writing.

Then, I would ask, if it is possible to give exactly information upon the right meditation. I do not mean general rules, but especially well grounded principles, to get by exercises the higher degrees (the 4 Jhanas and so on*). If I had still this, I had all.

If you please, do not take ill my request.

I greet you from my heart,
EDUARD HARTUNG

* Perhaps you have connexion with a brother (bhikkhu).

NOTES AND NEWS

Buddhists of Kashmir.

From newspaper reports we have come to learn of the terrible plight of the Buddhists in Kashmir State. Muslim raiders from Pakistan territory have massacred the monks, burnt and destroyed the temples, kidnapped women and children and forced many helpless Buddhists to become Muslims. The Buddhists of Kashmir who live in the mountainous districts of Ladak and Kargil are of Tibetan stock, and follow the Mahayanic form of Buddhism. They are a backward community and have been undergoing innumerable hardships and difficulties even before the present disasters came upon them. An article in this connection, written by Mr. C. L. Wattal, appeared in the last Vaishakha Number of our journal.

We have made representations to the Governments of Kashmir, Indian Union and Pakistan regarding the present state of affairs but we have not been favoured with any reply. We trust that the Governments concerned will take immediate action to safeguard the helpless Buddhist community of Kashmir and make reparations where necessary.

Extension to the Headquarters.

The third storey of the headquarters building which had to be undertaken to accommodate pilgrims is now complete and we

have been put into unforeseen difficulties by being left with a debt of Rs. 10,000/- due to the building contractor. We undertook the construction of this storey on the assurances given to us by some sympathisers who enjoyed our hospitality. They let us down very badly by false assurances. To clear this debt we are forced to take loans from the Bank on interest, which means a sad state of affairs for a charitable and religious organisation.

We trust that our genuine friends and sympathisers will come to our aid at this critical juncture with whatever donations they can conveniently give. It will also be a great relief to us if the arrears of subscriptions and membership fees are paid to us promptly. New memberships will go a great way to help us as well as the renewal of old ones.

Another need at the moment is the supplying of furniture to our new set of rooms. Donations in kind or money will be gratefully acknowledged.

Help us with Bequests.

Appeals have appeared from time to time inviting generous minded and philanthropic persons to share in our noble work by making provision in their wills for bequests which will come to the Society on their demise. It matters little whether the bequests

are big or small. What is really important is the spirit in which they are made. The donors can rest assured that whatever is given to the Maha Bodhi Society will be utilized for a cause that will benefit humanity. The useful work done by our Society during the last 57 years is too well-known to be mentioned here. We have a lot of undertakings in our future plans which can be accomplished only with the support of our well wishers. Will all generous minded persons who love the welfare of the human race, therefore, please remember to leave a bequest to our Society so that the noble work of our founder may be continued unhampered.

The Maha Bodhi Society of Burma.

For several years past proposals have been made to us by prominent persons in Burma to open a branch of our Society in that country. Owing to the disturbed political situation prevailing at the time both in Burma and India it was not found possible to take action immediately. Now that the conditions are more settled, a proposal has again been made to us by our esteemed friend, Mr. J. W. Swale-Ryan, to open such a branch. The proposal, with draft rules drawn up by Anagarika Sugatananda, was placed before our Governing Body meeting, held on 20th July. The Governing Body approved the proposal but thought it advisable to give independent status to the new Society instead of making it a branch of the Maha Bodhi Society of India, parti-

cularly because Burma is now an independent sovereign State. Moreover, in a Buddhist country like Burma, the chances are more salutary for the rapid development of a Society of this type than in India. With its independent status the Society will be left in a free position to follow its own policy of expansion and development than when it is controlled by a parent body. The new Society will, however, work in close co-operation with the parent Society following the same ideals and principles. Mr. Swale-Ryan, who has been given authority to start the new Society, deserves the thanks of all Buddhists for coming forward to shoulder this responsibility.

The Sanchi Relics.

The sacred relics of the Lord Buddha's two chief disciples Sariputta and Maha Moggallana Arahans which are now in Ceylon, will arrive in India on 18th October this year. The relics will first be brought to Calcutta by a special representative of the Government of India and kept there for some time before they are conveyed to Sanchi, in Bhopal State, for enshrinement. Plans are now in preparation to welcome the relics in an elaborate manner when they arrive in Calcutta. The Hon. Pandit Jawaharlal Nehru will receive them on behalf of the Government and they will be conveyed to Sri Dharmarajika Vihara in a grand procession. A delegation from the Maha Bodhi Society of India, composed of Sj. Keshab Chandra

Gupta, Rev. Bhikkhu Silabhadra, Sj. Jyotish Chandra Ghose and Brahmachari Devapriya Valisinha, met the Hon'ble Mr. Niharendu Dutt-Mazumdar, Home Minister of West Bengal, on July 23 to discuss plans for the reception. The Hon'ble the Minister evinced keen interest in the matter. At the Prime Minister's request he has agreed to take over the arrangements under his own personal supervision. The Society has decided that Mr. Daya Hewavitarne, life member of the Maha Bodhi Society of India, should be deputed to accompany the relics from Ceylon to Calcutta.

Dhammacakka Festival in Calcutta.

The Dhammacakka Festival which commemorates the Lord Buddha's first sermon preached at Isipatana, near Benares, over 25 centuries ago, was observed at our Society's headquarters in Calcutta on Tuesday, July 20. The premises were beautifully decorated and from early morning Buddhists of various nationalities residing in Calcutta came to worship at the temple and to observe the *Eight Precepts*. The Dhammacakka Sutta was chanted by the Bhikkhus both in the morning and at night.

At 6-30 P.M. a public meeting was held in the Maha Bodhi Hall, which was presided over by Svami Sachchidananda Sarasvati. Among the speakers were the Rev. Bhikkhu Silabhadra, Prof. Benoy Kumar Sarcar, Prof. Tulsidas Kar, the Rev. Bhikkhu H. Dhammananda, Pandit Vishwanath Sastri and others. The speakers dwelt

on the many aspects of the Lord Buddha's Teaching and on the significance of the day. Sj. P. K. Das, Advocate, proposed a vote of thanks to the chair.

Donation from Mr. K. Y. Kira.

Our esteemed friend Mr. K. Y. Kira, who owns a flourishing business in New York, has sent us a donation of Rs. 400/- to be spent on the Vaishakha celebrations. While acknowledging this generous donation with thanks and the offering of merits, we regret to state that the money could not be utilized for the purpose for which it was sent owing to delay in transmission. Hence we have put down a sum of Rs. 250/- as the Life Membership fee of Mr. Kira and Rs. 150/- towards the expenses of the Dhammacakka festival. While invoking blessings upon Mr. Kira, we are glad to mention that he is one of the oldest friends of our Society having been closely associated with our great founder, the Ven. Anagarika Dharmapala.

Rev. Bhikkhu N. Jinaratana.

The Rev. Bhikkhu N. Jinaratana, Joint Secretary of the Maha Bodhi Society of India, is now touring Ceylon to enrol new Life Members and Ordinary Members for the Society. We trust that the public of Ceylon will give him all necessary help in the matter. We are happy to hear that the Bhikkhu was given a grand welcome on his arrival and is receiving invitations from all parts of

the island. During the absence of the Rev. Jinaratana, the Rev. H. Dhammananda is acting as the Bhikkhu-in-charge of the headquarters.

Dr. R. N. Chaturvedi.

We regret to announce the death of Dr. R. N. Chaturvedi, who was the Physician in charge of the Maha Bodhi Free Dispensary at Sarnath. Dr. Chaturvedi was connected with the Maha Bodhi Society for the past twelve years and rendered invaluable and unselfish service to the poor in and around Sarnath. His demise is keenly felt by all those who knew him.

Proposed Buddhist Colony at Buddhagaya.

It is a matter of great satisfaction to the masses of India that the Bihar Government has passed a Bill to abolish the Zamindari system in the Province. Historians will know that before the time of Lord Cornwallis there was no Zamindari in India which could be claimed as private property by any individual family. The decision of the Bihar Government to do away with this undesirable social anomaly is therefore welcome news to many reformers.

When this Bill is put into operation it is the earnest desire of the Buddhists to establish a Buddhist colony at Buddhagaya, which is the most sacred spot on earth to them. Our readers must have read in our last issue the letter addressed to the

Prime Minister of Bihar on the subject by Mr. Devapriya Valisinha, the General Secretary. For centuries from the time of Emperor Asoka there was such a colony at this sacred spot where pious Buddhists spent their time in meditation and social service. The colony prospered and became a great centre of culture and learning. Then by the invasions of hostile forces from outside India the Colony ceased to exist in the 12th century. Afterwards the place was forcibly taken possession of by a Saivaite Mahant who had arrived there by chance in course of his travels.

The Maha Bodhi Society of India has appealed to the Bihar Government to set apart 25,000 acres of land around the Buddhagaya Temple for the establishment of a Buddhist colony once again. When such a colony is established, the ancient glory of the place will once more be revived. Many pious Buddhists would like to pass their last days at Buddhagaya just as the pious Hindus end their days at Benares. With the revival of culture and learning at this spot, India will once more witness a Taxila, Nalanda or Vikramsila and pilgrims and scholars will flock to the centre from all over the world. The country will also benefit financially through pilgrim traffic. We, therefore, strongly appeal to the Government to take up the idea and see that not only 25,000 acres are set apart for the purpose but also active steps taken to welcome and rehabilitate the Buddhists in their holy land. This will be one of the noblest acts of Independent India.

Reports of Vaisakha Celebrations.

We have received reports of many meetings held in different towns in India to celebrate the sacred Vaisakha festival including one from Prof. N. N. Ghose, M.A., of Allahabad University, an esteemed member of the Society but space does not permit us to publish these in detail. We are happy to note that this day is finding increasing observance throughout India.

Vaisakha Purnima a Holiday in Nepal.

As kindly suggested by the Venerable Narada Maha Thera of Ceylon, who recently visited Nepal to attend the unveiling ceremony of the Sri Lanka Caitya, His Highness the Maharaja Mohun Shumshere Jung Bahadur Rana has very graciously consented to declare Vaisakha Purnima a State Holiday for all Buddhists. This noble gesture of goodwill will no doubt have very favourable repercussions throughout the Buddhist world.

In commemoration of this historic declaration and as a humble token of gratitude to their tolerant and enlightened new ruler, the loyal Buddhist subjects of Nepal have decided to establish a school in the near future and name it "Sri Mohun Vidyalaya". The enthusiastic donor of the new upstairs building, which is situated in the heart of the capital, is Mr. Bhajuratna Upasaka, a devout Nepali merchant.

Burmese Delegates visit Sarnath.

On Sunday, June 27 Sarnath was visited by a party of officials from the delegation of the Judiciary Department, Government of Burma, now in India. The party included U Ba Thein, Deputy Inspector General of Prisons, U Hla Pe, Secretary of the Judicial Ministry and U Hla, Special Officer in charge of Jail Industries and Secretary to the Delegation. They were accompanied by Daw Khin Nyunt, widow of the late Thakin Nyunt, and her niece, Ma Tin Tin.

They were met at the Mulagandhakuti Vihara by the Joint Secretary of the Maha Bodhi Society, Ven. M. Sangharatana, Ven. U. Dhammajoti Thera and the Anagarika P. Sugatananda. After worshipping in the Vihara the party visited the Chinese Temple and Burmese Monastery. They expressed great appreciation of the beauties of Holy Isipatana and of the institutions maintained by the Maha Bodhi Society, and on leaving gave a donation towards the Society's work.

Resolutions condemning the atrocities in Ladakh.

Mrs. Laj Bodh, Secretary, Himalayan Buddhist Society, Kotgarh (Simla Hills), writes that at a meeting held at Haripura, the following resolution was adopted :—

"This general meeting of the North Indian Buddhist community held at Haripura Rangri (Kulu), District Kangra, under the presidentship of

Thakur Mangal Chand of Lahoul on 16th of June, 1948 very strongly condemns the sweeping depredations and untold atrocities meted out by the Tribal raiders to the people of Kashmir resulting in large scale massacre of innocent persons involving even the saintly Buddhist priests. Reliable reports reaching here every day tell a shocking tale of arson, loot and murder and desecration of the Buddhist Monasteries by the fanatics in those parts of Ladakh District where they are believed to be maintaining a strong-hold. The raiders' vandalism did not spare even women and children who were ruthlessly massacred, abducted and forcibly converted. The sacred monasteries were robbed of gold and silver ware and precious stones which formed part of the idols of the Buddha."

"This meeting resolves to bring to the notice of the Union Government authorities the deep concern of the Buddhist community in the developments and requests them to take strong military action against the enemy in time before the Tribal fanatics succeed in wiping out the entire Buddhist population of Ladakh District and the surrounding areas.

It also urges the Buddhist population all over the world to move their Governments to take necessary steps in order to check the heinous and criminal advance of the raiders on peace loving and innocent Buddhists forming bulk of the population in Ladakh District and other neighbouring areas (*i.e.*, Lahoul, Spitti, and Chini Tahsil of Rampur Bushar) bordering the Indian Union."

Dharma Cakra Celebration at Sarnath.

The Dharma Cakra Festival was celebrated at Sarnath as usual under the auspices of the Maha Bodhi Society.

The function commenced at 5 A.M. with Buddha Vandana in the Mula-gandhakuti Vihara. This was followed at 5-30 A.M. by chanting of Sutras by the Bhikkhus and at 6 A.M. by Buddha Puja. Buddhist monks from Ceylon, Burma, China and one representative of England were present.

At 4-30 P.M. a Public Meeting was held under the Presidentship of the Maharaja of Benares. The Mula-gandhakuti Vihara was filled to capacity, and many people were obliged to remain outside. A number of prominent people were present, including the Maharani of Vizianagaram.

The Meeting opened with the chanting of Pirith by the Buddhist Monks and the administering of the Five Precepts to lay Buddhists. Rev. M. Sangharatana, Joint Secretary of the Maha Bodhi Society, read a message received from the Hon'ble Mrs. Sarojini Naidu, Governor of U. P., in which she said: "The First Sermon preached by the Compassionate Lord Buddha is an integral and immortal part of human history and I join with all of you in paying my homage to the memory of the illustrious Teacher whose thought and example have enriched and exalted the entire world."

The principal speakers were: His Highness the Maharaja of Benares (Presidential Address), the Ven.

Jagadish Kashyap, M.A., Professor of Pali, Benares Hindu University, the Ven. U. Dhammaratana, M.A., Editor of the Buddhist Hindi Magazine "Dharma Duta", Bhadant Ananda Kausalyayana Thero, the Anagarika P. Sugatananda (Francis Story, M.A., D.O.), Sri Laljiram Shukla, Professor of Psychology, Benares, Sri Rohit Mehta, Gen. Secretary of the Theosophical Society and Prof. Dulsukh Bhai.

In his Presidential Address the Maharaja of Benares outlined the circumstances in which the First Sermon of the Buddha had been delivered. After expressing his deep sense of the honour conferred upon him in having been invited to preside at a meeting commemorating this great event in world-history, His Highness alluded to the close connection between the Lord of Compassion and the ancient kingdom of Benares. This holy spot of Isipatana, he declared, has been rendered as sacred to Hindus by the association with Lord Buddha as it is to Buddhists. Remembering his sublime Teaching we should strive for that inner realisation which the Buddha proclaimed, and work for the peace and brotherhood of the whole world.

The Anagarika Sugatananda gave a brief exposition of the scientific and psychological principles of the Buddha's teaching, of which the Dharma Cakra Sutra was the basis, and the first announcement to man-

kind of an entirely unique approach to the problem of suffering. After describing the spread of Buddhist doctrines from the time of Asoka, and their humanising influence on the civilisations of the world, he said that humanity now stood in greater need of the noble teaching of the Buddha than ever before. On a plane above all theological disagreements, it comprehended and embraced all that was finest and most spiritual in every religion, and the follower of the Buddha was able to hold out the hand of brotherhood to all men, regardless of creed, race or caste.

In the evening the Temple and Bodhi-tree were illuminated, and the function was brought to a close at 8 P.M. with recital by the Bhikkhus of the Dharma Chakra Pravartana Sutra, the Sutra of the Setting in Motion of the Wheel of the Law.

Maha Bodhi High School Successes.

The Maha Bodhi High School at Sarnath, Benares, has shown excellent results for the work of the past twelve months. The list of successes in the U. P. Board Examinations held in March shows 12 candidates in Division 1, 16 in Division 2 and 4 in Division 3. Out of a total of 40 entrants only eight failed. This record compares more than favourably with the results of other schools in the same grade.

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—MAHAVAGGA, VINAYA PITAKA.

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C. E. 1948 [No. 3

A SAYING OF SARIPUTTA ARAHAN

Some souls there be on whom none should rely,
Be they housefolk, or e'en among recluses.
Such as have once been good and turned to bad,
And then from bad have veered to good again.
Desires of sense, ill-will, torpor and sloth
In the bhikkhu, distraction of the mind,
And doubt:—five cankers of the heart are these.
Whoso can suffer both extremes of fate :
The favour and the disfavour of the world,
The while he bides in sober earnestness,
Unwavering his concentrated mind :—
Him, musing ardent and unweariedly,
With intuition fine and delicate,
Zealous to slay the tendency to grasp :—
Him 'a good man' indeed should others call.

Theragatha, p. 347-8.

REVIVAL OF BUDDHISM IN INDIA

RAJANI KANTA DAS, Ph.D.,

*Former Economic Advisor, National Economic Board, United States
Army, Military Government in Korea.*

An urgent need of India is the revival of Buddhism, which was once her supreme religion and which is still the dominant religion in the Far East and South-east Asia. The moral and spiritual sources from which Buddhism sprang still exist in India. Buddhism more than any other religion realized the greatness of inner life and the importance of self-control as the means of achieving peace and tranquillity, both of which are essential today in the face of the rising tides of materialism. The moral and spiritual achievements of Buddhism are among the strongest pillars of the foundation of India's rising new civilization.

The time has come when Buddhism should be revived and re-installed as a principal religion of India. There are several reasons why Buddhism is needed : (1) the decline of popular Hinduism which was largely based upon caste, endogamy, taboo (eating of beef), and similar other practices as well as on idolatry and symbolism ; (2) inadequacy of such creeds as are based upon the concept of Hindu trinity, and the mythological concept of reincarnation of God as Rama (the hero of the Ramayana) and Krishna (the hero of the Mahabharata) ; and (3) the lack

of proselytizing in Hinduism as indicated by the decline in number of the Hindus, as compared with Muslims and Christians.

Buddhism has surpassing moral and spiritual values. The grandeur and glory of Buddhism once attracted not only the masses but also the scholars, monarchs and conquerors. The messages of Buddhism long ago crossed the national boundaries and at present it counts among its followers a vast number of the humanity. Buddhism is a part of the moral and spiritual achievement of India and its teachings still form India's cultural heritage. After a thousand years, India should again welcome its own creed and establish as her greatest religious teacher, Gautama the Buddha, the "Light of Asia".

The revival and regeneration of Buddhism in India should be attempted from different angles ; first, like Christianity and Islam, Buddhism is a proselytizing religion and its message should be brought to all classes of people. The possibility of converting the so-called depressed classes into Buddhism should be explored ; second, the life of Buddha and Buddhism should be a

part of the curriculum of all the schools, colleges and universities in India and every Indian, irrespective of his creed, should be required to know the life and teachings of Buddha. Buddhistic temples should be built at convenient places and Buddhistic literature should be made available in all Indian languages.

India should organize a Buddhistic council, which will be the fifth in its order, the fourth being held in the first century of the Christian era, preferably at Sarnath where Buddha preached his first sermon some 2500 years ago, and all the Buddhistic countries, such as Ceylon, Burma, Siam, Indo-China, Tibet, China, Japan, and Korea, should be invited to send their representatives to the council. The council may last from three to six months and a programme should be drawn up in consultation with the prominent members of the Buddhistic countries as to the subject-matter for discussion. But they should include such questions as (1) the present status of Buddhism in various countries; (2) the Renaissance of Buddhism and the adjustment of its doctrines and tenets in the light of modern science, art and philosophy and in accordance with the needs and requirements of men and women in modern society; (3) the establishment of an international university for Buddhistic countries; (4) an arrangement for periodic conferences of the Buddhists in each of the Buddhistic countries every two or three years; and (5) similar other subjects which may be decided upon by the council.

The revival of Buddhism will have

several effects on India as well as on other Buddhistic countries.

First, it will elevate the moral and spiritual status of India and raise her in the estimation of the other peoples. It is a paradox that the people who contributed most to the concepts of monotheism, monism, and Buddhism would permit their own countrymen to follow the crudest idolatry and most obscene symbolism as their cults.

Second, it will bring India into close contact with the South-eastern and Far Eastern Asiatic countries, all of which have monsoon economy and some basic cultural unity. Hindu and Buddhistic empires were once established in Sumatra and Java and extended to Formosa and Luzon in the north, and Bali and Lombok in the south, and some of the best Hindu temples are still to be found in Indo-China and the best stupa in Java. India has all the possibilities of enriching her moral and spiritual cultures from most of these countries, where Buddhism has been a living religion for the past ten centuries.

Third, a close relationship between India and these countries may facilitate the Renaissance of Buddhism so that its tenets and doctrines may be reoriented and readjusted in the light of modern art and philosophy and may form the moral and spiritual foundation of industrial civilization and may avoid some of the materialistic effects in the East as it has been the case in the West. India and these countries may even establish their own living and cultural standards in industrial centres,

the possibilities of which have been created, by the inauguration of regional labour organizations in Asia and America.

Finally, India must also actively participate in all international activities and attempt to establish international peace. As in the old League of Nations, power-politics have already appeared in the international affairs of the United Nations and groups and blocks have already been formed for working out their problems, such as the Latin American

bloc, the Western European bloc, the Arab Moslem bloc (extending from Pakistan to Egypt), and the United Kingdom, the United States and the Soviet Union have also their dependent countries. For her international activities India will be able to depend upon the South-eastern and Far Eastern Asiatic countries as her allies for the solution of some of the important international problems, especially with reference to Asia.

—*The Modern Review*, Aug., 1948.

THE ARYAN PATH

R. B. BARUA, B.A., B.L.

In comparison with Eternal Time, the duration of man's life in this world is not even a drop of water as compared to the boundless ocean and it will not be an exaggeration to say that it is not even an atomic sand as compared to the mount Sumeru. If the intervening period between the appearance of a human being into this world and his disappearance therefrom, is taken into consideration, this world of ours may well be compared with an inn for weary travellers. As a matter of fact, this world appears to be a great inn and the arrival of countless wayfarers and their departure therefrom in innumerable ways, are really very wonderful and awe-inspiring. It cannot be ascertained since when this evidently ceaseless journey has been

undertaken by countless travellers. We only see the crowds, their transient rest mingled with sorrows and happinesses in this transient world and their passing away.

As the countless human beings thus plod on along the slippery paths of this world, they reach a stage, when they feel that the path they are treading on, is not the right path but it leads to death and not to immortality (Amatañ). They, then, in their utter helplessness halt askance and earnestly seek for the right and straight path that leads to life's goal, following which, death can be conquered and immortality obtained. Being thus fed up with the sweets and sweats of life at a time when the best gifts the world can offer seem to have no value, the suffering

humanity gropes about in its ignorance for light and solace, and those who are earnest and sincere in their quest, come across light and their heart burnings are soothed and become extinct in the long run.

Now, where can this immortality be found, a dip in which puts an end to all suffering? Where is the cessation of beginningless existence of beginningless wanderings through Samsara? Has not the All-Compassionate Buddha, in His boundless compassion, positively assured such a state to His disciples in the following immortal words:—"Atthi bhikkhave tadayatanaṃ yattha neva pathavi, na apo, na tejo, na vayo, na akasanācayatanaṃ na vinnanācayatanaṃ na akimcānayatanaṃ na nevasaṇṇasaṇṇayatanaṃ na yamaṃ lokaṃ na paralokaṃ ubho candimasuriya tamahaṃ bhikkhave neva agatim vadāmi na gatim na thitim na cutim na upapattim appatitthaṃ appavattaṃ anarāmaṇameva taṃ cesevanto dukkhassati.

"O monks, there is a place where there is no earth, no water, no heat, no wind, no limitless and expanded space or sky, no knowledge or consciousness or no limitless something, no consciousness or unconsciousness, not this world or other world, no Sun or Moon, to that world (place) monks, there is no going or coming back therefrom, there is no existence in it or dislocation or falling therefrom, no arising, no destruction, it is appatittha (beyond all motion or

change), it is devoid of worldly fascinations, here all sorrows are completely extinguished."

This is the Nibbana or Salvation of the Buddhists, which has been declared by the Buddha, to be the summum bonum of human life for which the Kulaputta renounces the world and takes to homeless life, for the highest prize in life. Now it may be argued here that, if there is no sorrow in Nibbana, there must be happiness, as absence of sorrow indicates happiness. But the word happiness should be construed in the context of Upasama Sukham as opposed to vedayita sukham, that can be felt by senses. Upasama Sukham is easily understandable if it is considered with reference to Buddha's teaching. The Master has said—"Sabbepi bhikkhave adiccaṃ" "O monks, everything is on fire, everything is burning with the fire of greed (lobha), dosa (hatred) and moha (illusion or ignorance), now, if the fire is out, there is no more burning, no more pain, and complete absence of burning and pain is happiness perennial.

Lord Buddha has not only positively said that there is Nibbana which is supreme happiness (paramam sukham), but also has discovered the most excellent path, namely, the ariya atthangika magga (the Noble Eightfold Path) by means of which Nibbana can be obtained by any sincere aspirant and they are:—1. Sammaditthi, i.e., to have insight into four noble truths which are suffering, destruction of suffering and the path leading to the destruc-

¹ Nibbana Sutta, Pataligamiya Vagga, Udana.

tion of suffering ; 2. Sammasankappa which means abstinence from worldly pleasures and firm determination not to commit any sin by means of body, speech and mind ; 3. Sammavaca which denotes abstinence from falsehood, and to abstain from speaking ill of another, abstinence from uttering harsh words, to speak that which is blameless, sweet, loving and polite and abstinence from talking that which is irrelevant and profitless ; 4. Sammakammanto, it is to abstain from committing theft, slaughter of lives and from adultery ; 5. Sammaajiva is to earn one's livelihood by following peaceful callings avoiding five forbidden ones ; 6. Samnavayamo, that is to prevent the arising of demerit that has not yet

arisen, to avoid and ward off demerit that has already arisen, to produce merit (kusala) that has not yet arisen and to increase the merit that has already arisen ; 7. Sammasati is to perform every work whether of body, speech or mind with strict mindfulness ; and 8. Sammasamadhi which is right concentration or meditation and which is capable, if rightly practised and pursued, of dispelling desire—the cause of all sorrows from human mind, and in the long run, perfect deliverance. Nibbana is destruction of all desires, complete disinterestedness and cessation of re-birth — “Sabbasotanhnam Khaya asesam viragam nirodham nibbanam.”

— Lokasutta, Udana.

ARITTHA

P. S. LAKSHMI NARASU, B.A., B.L.

A certain monk named Arittha was formerly a trapper of vultures. He found it hard to live the holy life and went about saying that those things which the Master considered as obstacles, were not really so for those who might practise them. After the other monks tried in vain to bring him round, they brought him before the Blessed One. He sat there silent, ill at ease, crouched together, staring on the ground.

The Teacher said, “But for desires, the first motives of desires, and for the mind dwelling in desires, there

is no such thing as giving oneself to desires. Like the man who catches a big snake by the body and the tail and gets stung, many a man learns this doctrine without enquiring wisely into its meaning and fails to attain insight, and only quotes texts for gaining advantage in argument. Since he does not lay hold of the doctrine in the proper way, it leads him in the long run to his hurt and sorrow. Like the expert snake catcher who safely catches the snake holding it down firmly with a forked stick until he

masters it and then taking hold of it by the neck lest it might twine its body round his limbs, a wise man learns, masters and wisely inquires into the real meaning of the text, gets into real insight and attains to happiness."

A certain monk then asked if distraction and fear arose by outward or inward causes. The Buddha replied, "If a man thinks, 'alas, mine it was, and now is mine no more!' and laments over the loss, then he is distracted with fear by outward things. If a man who believes in the self, that is, that will in a future state be permanent, stable, lasting, untouched by change, existing or, ever the same, should, on listening to my teaching which sweeps all attachment to theories and opinion aside, think within himself 'then I shall be cut off, then I shall no more be', he will then grieve and lament and will be distracted with fear in inward cause.

Asked about composure and confidence, the Lord said, "If a man refrains from the thought of 'Alas it was mine and now is mine no more', and from the thought, 'I shall perish, I shall be cut off as I am taught there is no self', he does not grieve and is therefore not distracted by outward or inward things.

"Monks, neither do I perceive any possession whereof the ownership might remain permanent, stable, lasting, untouched by change, nor do I perceive any cleaving to self-belief or any theory by which a man finds release from sorrow, lamentation, suffering, grief and despair. If,

monks, there were a self then there should be also a mine and myself. But such things as a *me* and a *mine* are really nowhere to be found. All the more so, the theory 'There is the world. There is self. In a future state I shall be permanent, stable, lasting, untouched by change, existing on, ever the same', cannot stand. For body, sensation, perception, mentations and consciousness are each of them not permanent, and are painful. It is therefore not possible to regard such a thing as 'mine', or 'I', or 'myself'. Whatsoever there is of any or all of these five aggregates inward or outward, gross or subtle, mean or exalted, remote or close at hand, in the past, in the future and at the present moment, all these as they have come to be, are, in the light of the highest wisdom, to be regarded thus: 'This belongs not to me. This am I not. This is no self of mine'. Thus the noble disciple becomes weary of of them and turning away from them, is freed. He knows: 'In being freed lies freedom'. He perceives: 'Rebirth is ended, fulfilled is the holy life, done all that was to do. For me the world is no more'. Thus delivered in mind, neither the train of Indra, Brahma or Prajapati can overcome him. They say 'The consciousness of this accomplished one is fixed and settled.' I say 'already even in this present life is ~~he~~ not to be found.'

"Many ascetics and Brahmins falsely accuse *me* thus in defiance of fact: 'This Gotama is a destroyer. He preaches the cutting off, the des-

truction, the nullification of *being itself*.' They impeach me falsely, groundlessly, in defiance of what I am not, of what I say not. I preach only suffering and the end of suffering. If men revile, defame and abuse me, I am not perturbed, not angered, not enraged in mind. If they honour, esteem, revere and worship me, I am not gratified, not delighted, not elated in mind. Therefore, monks, you should not be perturbed, angered or enraged, if men revile, defame and abuse you, and you should neither feel gratified, nor delighted nor elated in mind if men honour, esteem, revere and worship you.

"Body, sensation, perception, mentations and consciousness—these are not yours. Give them up, one and all. Suppose a man should gather together grass, twigs, leaves

and branches in this Jata Forest and do with them as he liked, you would not think he is gathering *ours*. What is not yours, surrender that. It will make for your happiness and well-being.

"This teaching has thus been taught well by me, shown clearly, discovered, published abroad, unveiled. Because of this the monks have purified themselves, ended bane, done what was to do, let fall the burden, achieved salvation, and cast from them the fetters of existence, and are freed through the perfection of wisdom. To them there is no more wandering. Whoever turns to me with faith and love shall attain to heaven and from that world attaining to cessation return no more to this world."

—Adapted from *Majjhimanikaya*, 23.

THE VENERABLE NARADA THERA IN NEPAL

WELCOME ADDRESS PRESENTED BY THE PEOPLE OF NEPAL

*Vaisakha Purnima henceforth declared a public Holiday for the Buddhists
by the Government of Nepal.*

(From a correspondent in Nepal)

Over 10,000 people assembled in the spacious grounds of Yetkha Vihara Square in the city of Katmandu on Wednesday, June 30th, to accord a public reception to the Venerable Narada Thera from Ceylon. The reception had been arranged with the good wishes of His Highness the Maharaja of Nepal.

The scene inside the Yetkha Vihara was reminiscent of the historic Asian Relations Conference in New Delhi, where the Nepalese Delegation led by Major General Bijaya Shum Shere Jung Bahadur Rana had contacted the Ceyloneſe Representatives.

The Address of Welcome printed

in gold letters on special Nepalese hand-made paper, such as has been used in Nepal for its rare sacred writings preserved here for so many centuries, symbolised the golden link of Buddhist culture between this historic Himalayan land sanctified for all times by the birth in the sacred groves of Lumbini of the Great Deliverer of mankind, the Sakya Sinha, and the spice-scented island of Ceylon, the sanctuary of not only some of the holy Body-relics of the Blessed One but also of the great Tripitaka, the most illuminating pristine teachings of the Master.

Immediately after the opening song sung in chorus by school-girls a song specially composed for the occasion, a message from His Highness the Maharaja Mohun Shumshere Jung Bahadur Rana was read out declaring that henceforth, as kindly suggested by the Venerable Narada Thera, Vaisakha Purnima shall be a State holiday for all Buddhists of the Kingdom.

In commemoration of this event and as a token of gratitude to His Highness, the Buddhists have decided to establish a school and name it "Sri Mohan Vidyalaya".

The announcement was acclaimed with great applause by one and all inside the Yetkha Vihara. Thanks to the Maharaja! Thanks to the Thera! Such words were vocal on every lip.

This happy proclamation is expected to have wide and deep repercussions throughout the Buddhist world.

On behalf of those assembled the Address was read out, in impeccable

accents, by Prof. Ram Prasad Manandhar, M.A., D.B.N., the brilliant Professor of English in the Government College which will soon be converted into a University for Nepal.

"Though your emerald isle and our diamond peaks", the professor read on, "are separated by the long stretch of the Indian peninsula, we speak to each other through that best of languages—the language of the heart". He recalled the glorious days of ancient Buddhist history when the pious Emperor Dharmasoka, at about the same time, sent his own son Mahinda to Ceylon, and his beloved daughter Charumati, to Nepal; and went on to say how Asoka personally visited the valley of Nepal where, in the city of Asoka-pattan, now briefly called Patan, he erected five Stupas which are intact till this day.

The address was a spontaneous tribute of love and homage from the people of Nepal to the Venerable Thera who, in course of his two visits, has earned for himself a warm corner in the hearts of the Buddhists of this country. His sermons at Anandakuti within the Holy precincts of Svayambhu Nath Hill, trodden according to tradition by the sacred feet of the Buddha Himself, were daily heard by innumerable devout followers. "It was here that on the last Vaisakha Purnima Day, the Sri Lanka Caitya was unveiled to deposit in which a relic was presented by him during his first visit to Nepal in the summer of 1946 as the leader of a Buddhist Goodwill Mission from Ceylon. Already, in course of a few days, Sri Lanka Caitya, enshrining a

body-relic of the Buddha, has found its pride of place among the numerous shrines of Nepal and is an object of pilgrimage for the devout", commented the Chairman.

The address concluded with a holy verse from the treasury of ancient wisdom in Nepal :

Sarve bhavantu sukhinah Sarve

santu niramayah

Sarve bhadrani pashyantu ma kaschit

dukkhabhag janah.

May all be happy, may all be without evil, may all see good, may none be in pain.

Finally the Address requested the Venerable Narada Thera to convey the most cordial message of Love, Maitri and Goodwill from Nepal to the people of Ceylon.

The Address was then put into an artistic Silver Casket and handed over to the Venerable Thera by the Professor.

The Venerable Thera's reply to the Address of Welcome delivered in a sweet and compassionate voice, flowing like a gentle rivulet, held the vast audience spell-bound for over half an hour. "Perhaps this is the first occasion", began the Thera in his beautiful English, "that you are extending a reception of this kind to a humble member of the Noble Order founded by the greatest Sakyan Son of your fertile soil. I am thankful to Mr. Dip Raj, your Chairman, for the very kind words said of me and for his reference to my humble knowledge, modest travels and unostentatious activities. Mr. Dip Raj will prove a very valuable asset to the flourishing Nepal State. I am grate-

ful to you all for the generous tribute paid to me in such glowing terms in your beautiful Address of Welcome so masterly read by Professor Rama Prasad, your noted English Professor.

I do realise that this unrestrained praise has issued from the bottom of your hearts. I am, however, happy to learn that I had been of some service to you in my humble way.

By the acts of kindness His Highness the Maharaja and you all have spontaneously showered on me, during my pleasant sojourn in this lovely kingdom, you have made me feel Nepal as my second home. In this ancient kingdom of yours, one is gratified to see both Hindus and Buddhists living in perfect harmony, without resorting to any repulsive proselytization or profitless verbal conflicts. Let this mutual friendship be everlasting as the everlasting Himalayas under whose majestic shadow nestles your hallowed country. As His Highness the Maharaja rightly and justly remarked "Nepal is the land of both Hindus and Buddhists". Whatever your professed beliefs are, let Hindus live ideal Hindu lives and Buddhists, ideal Buddhist lives. The life one leads is undoubtedly more important than the creed one professes. Hinduism and Buddhism are two vital forces that dominate East Asia today. The followers of these two powerful Indian religions should co-operate and work unitedly to establish peace and goodwill at least amongst the Eastern nations. With deep foresight the broadminded Hindu statesmen have adorned their national flag

with the spiritual Buddhist Dharma Chakra of Dharmasoka in preference to the material, admittedly indispensable, Charka of Mahatma Gandhi. Thus they have courted the goodwill of the whole Buddhist world, and have cemented the friendship between Buddhists and Hindus. In Hinduism and Buddhism there are no doubt some fundamental teachings which are diametrically opposite. There are also at the same time some principal tenets which are essentially the same. The ethical teachings of both religions are more or less identical. It is a pleasure to note that the intelligentsia are at present vehemently protesting against animal sacrifices which Buddhism denounces. In both religions the doctrine of Karma and Rebirth forms a fundamental teaching on which are based the Hindu conception of Avatars and the Buddhist conception of the Bodhisatva Ideal. In this age of reason it is best to sink our differences and seek harmonious relations in the interest of the common weal of mankind."

And so the dulcet words flowed on. The Thera recalled how "the Buddha Gotama was born on the borders of lovely Nepal, but almost all His important bodily relics are preserved intact in his beautiful Sri Lanka. The Tooth Relic, the Collar Bones, the Frontal Bone, the Hair Relic, the Larynx, and the major part of His bodily Relics have fortunately gravitated towards Lanka. "Is it not a pity that you Buddhists of Nepal do not possess even a single relic of the Greatest Son of your soil? With the artistic and unique

Sri Lanka Chaitya, which enshrines two sacred relics, and the historic Bodhi sapling, a direct descendant of the original Mahabodhi Tree, which sheltered the Buddha during His superhuman struggle for Enlightenment, that now adorn Nepal, you could, even after a lapse of 2492 years, say with hearts full of joy that you are no more destitute of His sacred relics. As your lovely kingdom is still the repository of developed doctrines in Sanskrit, so is Lanka the repository of pure Buddha Dhamma in Pali. To the Buddhist Sinhalas, the whole Buddhist world is indebted for committing to writing the entire Tripitaka on ola leaves for the first time in the history of Buddhism. Had it not been for the foresight of the devout Sinhalas, the sublime Teaching of the Buddha Gotama would never exist in their pristine purity today.

You, dear brothers and sisters of Nepal, exult in having mothered and nursed the Rupa Kaya of the Buddha in your country. Your culturally allied brothers and sisters of Lanka, on the other hand, rejoice in having fostered and preserved the Dharma Kaya of the Buddha in their country. We, Buddhists of Ceylon, who are indebted to the Buddha for our material, intellectual, and spiritual regeneration would gladly welcome a closer cultural contact with the land of the Buddha's birth as kindly suggested by His Highness the Maharaja. In the near future, with the mutual exchange of distinguished spiritual advisers, statesmen, and scholars, such healthy contacts

between the two countries are bound to ensure.

The Thera expressed his opinion that "Nepal offers a virgin field for all research workers." He told the audience that during a very pleasant and profitable interview which he had recently with His Highness, the Maharaja had impressed him as an enlightened and tolerant ruler who not only sympathizes with the legitimate aspirations of his loyal subjects but also gladly welcomes disinterested non-political religious advisers who, in his own words, endeavour "to promote the mutual goodwill and understanding that already exist between Hindus and Buddhists." A few years ago, a thoughtful English writer commenting on the then decadent position of Buddhism in Nepal explicitly stated that Buddhism would completely be obliterated in the land of the Buddha's birth.

"We Buddhists", Narada Thera said, "shall no longer cherish such groundless fears as long as there are highly cultured rulers like His Highness."

In his final admonitions to the audience whom he affectionately called his dear brothers and sisters, Narada Thera, among other things, asked them to try to understand the Pure Dhamma of the Buddha which has since been travestied by foreign elements and to try to understand the hidden meanings of eloquent sermons preserved in stones in Nepal.

The audience was tense with hushed emotion when Narada Thera said, "Let not Nepal be venerated

merely as the land of the Buddha's birth but also as the repository of His Sublime Teachings in their pristine purity."

He also advised them to follow the rational and clear path of the historic Sakyamuni Buddha in preference to the mystical and complicated paths of mythological Buddhas.

His last words were: "May you be well and happy", uttered first in English, and then in the two chief languages of Nepal. Sukhi hosh! Sukhi jivima! A gentle, subdued roar of joy and appreciation arose from the assembly at these words of goodwill in their own tongue.

The entire speech of the Thera was translated on the spot into Nepali for the benefit of those in the assembly not familiar with English.

The Maharaja's private secretary, Mr. Dip Raj, a staunch Buddhist, who was in the chair, spoke in glowing terms of Narada Thera's travels in many lands in the cause of Buddhist faith, the Dharma and the Sangha, for the good of the lowly and the humble. He referred to the Ceylonese Good-Will Mission of 1946 and also reminded the audience of the last Vaisakha Purnima Day when along with the unveiling of Sri Lanka Chaitya, was planted the sacred Bosapling, which Narada Thera had brought all the way from his island home". "This sapling", he continued, "will, we hope, grow into a mighty tree—a tree of Love, Truth, Hope, and Knowledge,—spreading its message of Truth where there is untruth, its ray of hope where there

is despair, and kindling the torch of knowledge where there is darkness."

Mr. Dip Raj commenting on the New Constitution of Nepal, recently promulgated, said that the people should think of their responsibilities as well as rights. Touching on Nepal's foreign relations, he said, "we are steadily extending our intercourse with the external world and offer a hand of friendship to those who wish to grasp it with fraternal warmth." "It behoves every country of Asia to understand one another more and more", he continued, "and for this purpose, nothing is more helpful and contributory than the sort of cultural contact which Narada Thera's two visits have established". "He expressed the

wish that the mutual affection and regard between Nepal and Ceylon which these two visits have greatly enhanced will ever grow and that Narada Thera should once again come to this garden country of Buddha's birth bringing with him his message of the Tri-Ratna. This, he said, is Nepal's message to Sri Lanka which he requested Narada Thera to convey to his countrymen.

The Rev. Bhikshu Amritananda also delivered a speech on the occasion, in which he stressed the need of a religious life and morality in the present World Crisis. As he spoke in the simplest words in Newari, he was understood by the most uneducated among the assemblage who gave him frequent and long encores.

WHY IS BUDDHA OUR TRUE GUIDE?

A. R. KULKARNI,

Secretary, Buddha Society, Nagpur

People had a queer notion of Dharma or religion at the time of Buddha's advent. They regarded tradition, conventional dogmas and and rituals and abstract theories as the *sine qua non* of Dharma. Virtuous life was at a discount and character, purity, self-restraint and regard for public weal which go to make life noble had altogether disappeared from society. Dharma is the path of truth and righteousness. The Brahmins who had the sole

monopoly of religion were its custodians. With a view to maintaining their status and prestige in society they encouraged the institution of yagna which involved sacrifice of animals. The idea apparently was to make people cruel, hard-hearted or war-minded. Irreligion was thus rampant in the name of religion. It was at this juncture that Buddha was born in this land.

In fact Brahmin is a title and is no one's exclusive birth right. He is a

person who walks in the footsteps of religion and leads a pure and self-restrained life. The Brahmins, however, found this life too rigid for them. They gave themselves up to pleasures and 'lusts' and thus led a corrupt life. To quote Buddha: "A life given to pleasures and lusts is sensual, degrading, ignoble, vulgar and profitless". Such a life was naturally not expected of the Brahmins who were supposed to practise Dharma and teach people to lead pure lives and thus bring peace and happiness to suffering humanity. They were like those doctors, who, when called to cure a patient, administer a dose of morphine and denude him of all his possessions. This deception which the Brahmins practised on the people aroused the most compassionate Buddha from His princely slumber. Buddha, therefore, made every effort to rescue the oppressed masses from the tyranny and injustice of the Brahmins. Out of greed for power, the Brahmins had organised themselves into a class. They had established the institution of caste based on heredity. They had thus formed themselves into a separate group to which no outsider was admitted. Exclusiveness was the keynote of this institution. The result was that society was divided and disrupted and this led to chaos. Buddha had, therefore, the uphill task of uprooting this institution which caused the domineering attitude of the Brahmins. In short he had to overthrow Brahmanism. He, therefore, challenged the supremacy of the Brahmins and proclaimed the

oneness of humanity. "There are no kinds or classes amongst men", proclaimed Buddha. All human beings are of one kind. There are kinds amongst beasts and animals but not among human beings who constitute one kind or class. The cat is of a different kind from the dog, the horse is of a different kind from an elephant and so on. But take any two human beings and you will find that they are substantially alike as any two horses in the world, in their make up and constitution. Whatever differences one finds in men are due to their location and different occupations which are due to reasons beyond their control. A lawyer's son can never be a lawyer simply because he happens to be the son of a lawyer. To be a lawyer he must qualify himself by submitting himself to certain tests. It may be that brought up as he is in the legal atmosphere of his family, he may pass the examination with less difficulty, but all the same he has to pass the examination. Now what would you say to the man who without passing the lawyer's examination declares himself a lawyer and practises as such? Is it not a fraud on society? It is significant to note that a person who is really competent and fulfills all the tests of a lawyer is not necessarily born in the family of lawyers. Such is the *unreasonableness of Brahmanism* that Tukaram Maharaj, the greatest Maharashtra saint who was undoubtedly a Brahmin if merit alone is the test of a Brahmin, is styled a Shudra by the Brahmins simply because he happened to be born in a family out-

side the Brahmin caste. Buddha, therefore, proclaimed :—

न जटाहि न गोत्रेहि न जच्चा होति ब्राह्मणो ।

यमिह सत्त्वंच धम्मोच सो सुची सोच ब्राह्मणो ॥

“No man is a Brahmin by reason of his matted hair, his gotra or his lineage or caste. In whom is to be found truth and dharma he is pure, he is a Brahmin.”

This was too much for the Brahmins to swallow. To people steeped in conceit and hypocrisy even plain truth becomes unpalatable. It is for this reason that the Brahmins have tried to oust Buddha from our society though the saner amongst them have elevated him to the position of the 9th incarnation of Vishnu. It is really surprising that a personality which has dazzled and influenced the entire world should disappear from the land of his birth. In fact Buddha is the glory of the Hindus. It is he who has immortalised the Hindu race. If the Hindus are lovers of truth and wish well of their great country it is their religious duty to reinstall Buddha in India.

Again it should be remembered that Buddha is a great antidote against untouchability. Once Ananda, a disciple of the Buddha, went to a well to drink water. A Matanga woman was drawing water there. Ananda requested her to give him some water at which she replied, “Sir, I am a Matanga woman, how can I give you water?” At this Ananda replied, “Well lady, I did not make any enquiry about your caste. I merely wanted water”. The Matanga woman was overjoyed

at this answer and she gladly gave water to Ananda. What is the purport of this story? The oppressed and the down-trodden do not want your riches. They expect only a kind word from you. That kind word has been given to the entire oppressed humanity by the most compassionate Buddha. Legislation may or may not be competent to eradicate the evil of untouchability. But unless there is a change of heart in the so-called upper classes it is bound to persist. To love and like mankind is the highest religion. It is the basic principle of all religions. There is absence of love, nay there is positive dislike, when you regard a man as untouchable. Untouchability is not sanctioned by true religion. It is, in fact, a stigma on religion. It is a stigma on humanity.

Buddha confers the following four substantial boons on the Hindus :—

- (i) When the caste-system and untouchability are eradicated from it our people will emerge as a powerful nation.
- (ii) Buddha confers the highest status among countries on India. Buddha is reigning supreme in a major portion of Asia, viz., in China, Japan, Burma, Tibet, Siam, Ceylon and other countries. All these countries look upon India, the birth place of Buddha, with love and respect. What Mecca is to the Mohammedan world, India is to the Buddhist world. Buddha is the heart and essence of Hinduism.

The Hindus regard Buddha as the last and 9th incarnation of Vishnu. Hence we are in fact today living under the spiritual kingdom of the Buddha as every Brahmin at the time of recitation of Sandhya or prayer has to repeat His name. If Buddha is restored to His position in our land, India automatically gets the leadership of these Buddhist countries. This federation which comprises more than half of humanity will undoubtedly be the strongest federation known to history, with India as the leader. Such is the merit of Buddha.

- (iii) Buddha makes us self-dependent. In fact Buddha rescued humanity from the clutches of dogmas and superstitions. Buddha proclaimed to humanity, "Light is within you.

You need not resort to any outside agency to dispel your darkness". This teaching makes lions of human beings.

- (iv) The Asoka Cakra which appears on our national flag is the Dharma cakra set in motion by Buddha at Sarnath. That Dharmacakra is the heart of our nation as it is the centre of our flag. It represents the highest aspirations of our nation.

It is, therefore, right that we should instal in our midst Buddha, the Blessed One, who is the spiritual guide of the whole of Asia, as the first step towards the realisation of our ideal. We will thereby make our nation immortal and bring peace, happiness and prosperity not only to our motherland but also to all countries of the world which are groping for a true ideal.

"Wanderers, if any one should say to me : 'You have not perfect knowledge of these things, though you claim to be fully enlightened,' I should closely examine him, question him and talk with him. He, thus closely examined, questioned and talked with, would surely and inevitably be reduced to one of these three conditions :—Either he would shelve the question by another, and direct the talk to an alien subject : or he would display anger, malignity and sulkiness : or he would sit silent, confused, hanging his head, looking downwards, a disappointed man, unable to make reply, just as now does Sarabha, the Wanderer."

—Anguttara Nikaya

RESTORATION OF FAMOUS POLONNARUWA SHRINE

[Early in 1947 Mr. P. P. Siriwardene, Honorary Secretary of the Maha Bodhi Society of Ceylon, wrote to Dr. S. Paranavitane, Archaeological Commissioner of Ceylon, suggesting the restoration of Lankatilaka Vihara, one of the most beautiful temples at the ancient city of Polonnaruwa. Dr. Paranavitane, in his reply, has pointed out the possible objections to such an undertaking on grounds based mainly on archaeological and practical reasons. As the correspondence deals on a matter of interest not only to Buddhists of Ceylon but also to those of other Buddhist countries where such ancient monuments exist, we are publishing below the full correspondence. EDITOR—THE MAHA BODHI.]

Dear Dr. Paranavitana,

I visited Polonnaruwa last month and saw some of the ruins where Rankot Vehera was partly tumbling down owing to heavy rain.

2. I write this to tell you certain things which came to my mind on seeing the ruins. The first thing is connected with propaganda. I think it would be a very good thing if your Department can prepare coloured post cards depicting the more beautiful and important ruins and statues in Polonnaruwa and keep them for sale not only in Colombo but also at Polonnaruwa Rest House. Your reports relating to Polonnaruwa may also be kept at the Rest House for

reference by visitors. A man goes there and wanders over the area without proper knowledge of what he sees. I saw some guards but they are not sufficient.

3. I now come to a serious matter and suggest a proposal which will meet with adverse criticism from Archaeologists. My proposal is to restore completely one of the aramas, viz., what are marked as Lankatilaka and Veluvana and maintain it as a place of worship. I think you will grant me the credit of knowing a little of archaeological interest as opposed to religious ones. First let me tell you that at the rate the ruins are deteriorating now you will not have much ruins to conserve after about hundred years or so, except the stone pillars. Just see please what is happening at Gal Vihara situated as it is in a marshy place. The beautiful statues show obvious marks of deterioration. You will find there foundations of massive walls suggesting a Vihara enclosing the statues. What is the remedy?

4. Now I revert to my original proposal. I select Lankatilaka because it is a building three-fourths of which remain to this day and it would look really imposing when completed. We don't find, I believe, such buildings even in India. We don't find deities and other unessential images in it. It is a Vihara Hall with one majestic Buddha rupa at the far end, and the finished struc-

ture would indeed attract the attention of the whole world.

5. The question of who will finance the project would arise. The Government is not expected to build Viharas for the Buddhists, but I think if a move is initiated on considered lines a case can be made out for the complete restoration of Lankatilaka or Veluwanarama where Buddhists may worship. As you know Polonnaruwa has now no proper place for public worship.

6. On Archaeological reasons alone such a restoration is quite justified as it would give a proper idea to the students of archaeology and architecture of how that particular building would have appeared when it was originally constructed. Such restorations have been carried out in various other countries. A typical example is our own Buddhagaya.

7. There is also the more important question how to reconcile religious interests with those of archaeology. Let me at the outset say that in a country where the people have an unquestioned continuity of racial existence together with their faith which can be traced to their ancestors who were responsible for building sacred edifices, the claims of faith certainly override the claims of archaeology. Buddhism is a living religion in Ceylon. In Egypt where builders and their faith entirely vanished from the scene of their activities the ruins are rightly treated as "Archaeological remains". Can we apply the same principle to the Buddhist ruins in Ceylon? Suppose Lanka became a Buddhist Kingdom

again! Surely the King would have restored all possible ruins even as the kings of old did restore what was neglected and destroyed as shown clearly in our history.

8. Our ancient Viharas became Archaeological remains with the advent of Europeans who sought fresh fields for exploitation for the benefit of their Empires. The Portuguese, the Dutch and the English could not have attached any religious significance to the Buddhist ruins except that they were interested in them as merely remains. In contrast to this attitude the example of the Burmese King in relation to the Buddhagaya Vihara may be cited. As you know he financed the restoration of Buddhagaya and the Indian Archaeological Department readily undertook the work.

9. I have been very often writing against the ruthless vandalism of some of the Buddhists who really do more harm than good to the ancient Viharas in their enthusiasm to make a place of worship out of important ruins. I do not for a moment suggest that we should be allowed to spoil historical ruins, but at the same time posterity will no doubt appreciate if a successful attempt is made to restore an edifice like Lankatilaka and to protect the great and graceful stone statues at Gal Vihara.

10. You will thus see that reconciliation between religious interests and those of Archaeology is possible if restoration is carried out on strictly scientific lines, keeping to the original designs and plans of the ruins chosen to be restored.

11. Another important matter which drew my attention was the poor looking Rest House which occupies one of the most magnificent sites—the bund of Topa Wewa. The builders of this modern structure has had no idea of Polonnaruwa ruins. If they had, they would have erected a bungalow in keeping with the dignity and majesty of ancient structures. I know your Department has no connection with putting up Rest Houses ; but I think as Archaeological Commissioner you have a right to request the Chairman of Provincial Road Committee to erect a Rest House which will attract the holiday makers and tourists to Polonnaruwa thus increasing the town's revenue.

12. The proposal of the Ceylon Government to colonise 25,000 acres of land in the vicinity of this ancient capital should indeed be another factor demanding the restoration of an ancient Vihara for worship and the building of a better and larger Rest House.

13. I observed a similarity between the graceful horizontal carvings forming the background to the sadate Buddha rupa at Gal Vihara and the Sanchi Torana in Bhopal. Do you suggest any relationship between the two? The shape of both the stone carvings and the horizontal bars of Sanchi Torana is strikingly similar. I sincerely hope that you will kindly give serious consideration to the points raised in this letter.

14. With all good wishes,

Yours etc.,

P. P. SIRIWARDENE

Office of the
Archaeological Survey,
Cinnamon Gardens,
Colombo, 6-2-47.

Dear Mr. Siriwardene,

Thank you for your letter of the 27th ultimo.

The damage to the Rankot Vehara, caused by the abnormal rains of recent months, will be attended to very soon.

Your valuable suggestions regarding propaganda relating to Archaeological matters will receive due consideration. In fact a good many of them have been under consideration by this department for some time, but the conditions prevailing during the last seven years or so were not propitious for obtaining concrete results in those matters. The resources of the department were hardly sufficient to carry out its most important function, *i.e.*, to prevent the disintegration of many hundreds of monuments scattered all over the island.

Your suggestion to restore one of the shrines at Polonnaruwa is, as you yourself seem to realise, not one to which any archaeologist would give his assent. The purpose the archaeologist has in view in maintaining monuments is to preserve as much as is possible of the handiwork of the ancients so that they may shed light on the culture of the past. Complete restoration would defeat this object, as much of what is invaluable for a study of the art and architecture of the ancients would be obliterated in the process. In the case of a monument like the Lanka-

tilaka, there is no absolute certainty as to how it looked like when it left the hand of the builders. Any conjectural restoration should therefore, be on paper only. The best course would be to leave the old work alone and to build a new shrine adopting as much of the old architecture as is needed for the present day. This, of course, is not a work for the archaeologist but for a creative architect. The archaeologist's function is to make available to the architect all possible plans and drawings of the old work and other data to work upon.

The bas-relief of the facade of a building which forms the background to the seated Buddha at Gal vihara indicates that *toranas* were a feature of ancient Sinhalese architecture. I have dealt with the topic in a book which would be out soon.

With best wishes,

Yours etc.,
S. PARANAVITANE

Dear Dr. Paranavitane,

I am thankful to you for your letter of 6-2-47.

2. Your objection to the proposed restoration of either Veluvanarama or Lankatilaka appears to rest on the assumption that "the handiwork of the ancients . . . may shed light on the culture of the past". I ask you what handiwork is there in Lankatilaka to suggest how it appeared when it was completed? You yourself admit that there is no absolute certainty about it.

3. The handiwork itself wastes away rapidly owing to natural elements working against it. I cited Buddha Gaya in support of my proposal, but you are silent on the point. Now I have authentic information that a sum of Rs. 15,000 has been sanctioned to repair Dhamek Stupa at Sarnath. You will agree with me that these religious buildings were never meant by their builders to remain in a ruinous state into which various causes have put them.

4. In fact the wasting walls of Lankatilaka can give very little light on the past. Even if they do, there are similar buildings to afford the same light. What is more, there are departmental reports for the students enabling them learn about the past.

5. My humble request for restoration is based on the following grounds:—

- (a) Sinhala Viharas and Dagebas in ruin should not be treated as mere archaeological remains.
- (b) Buddha Dhamma which inspired our ancestors to erect these edifices is still the living faith of the vast majority of Lanka's population, and as such religious interests are greater than those of archaeology.
- (c) There have been complete restoration of ancient ruins in other countries. In Ceylon, Ruvanveliseya was allowed to be restored.

(d) Considering the spiritual needs of the area and the practical aspect of the question the proposed restoration is a feasible one.

6. I am sure you will reconsider the proposal in the light of what I have said now and before. I assure you that I am not trying to gain a

point, but I feel convinced that one of these two aramas must be restored for the benefit of the Buddhists both in Ceylon and outside. I trust you have no objection to this correspondence being published.

With best wishes,

Yours etc.,

P. P. SIRIWARDENE

CORRESPONDENCE

The Palace,
Gangtok,
The 16th August, 1948.

DEAR MR. SINHA,

I have received a copy of an appeal of the Maha Bodhi Society of India addressed to you on the subject of the proposed Buddhist colony at Buddha Gaya. Being a Buddhist I would naturally endorse it, and would commend it for such consideration of your Government as the proposal deserves.

Buddha Gaya has a special attraction for the Buddhist world being the place where Lord Buddha got His enlightenment. The place has a halo around it of immense spiritual significance and value and every Buddhist aspires to contact it in the physical plane. This requires sojourn and deep meditation for a long time at a proper locality round about the holy place but for want of suitable place it has remained a dream of the devout Buddhists.

The great Buddhist University of Nalanda once flourished in India to which students from all corners of the globe flocked. Who knows the present move of the Maha Bodhi Society, if successful through the help and co-operation of your Government, may not yet develop into such a seat of Buddhist culture, religion and learning.

Sikkim had in the past also shown interest in the matter when my late brother Maharaja Sidkyong Namgyal had associated with a move for the restoration of the Holy places sacred to the Buddhists, and it gives me great pleasure to join with this laudable objective of the Maha Bodhi Society of India.

I am, etc.

TASHI NAMGYAL,
Maharaja of Sikkim

To

The Hon'ble Mr. Sri Krishna Sinha,
Prime Minister of Bihar, Patna.

GLEANINGS

. [We invite our readers to send interesting items for this column. The source of the gleanings should always be given for verification if necessary—Editor, The Maha Bodhi.]

STATE RELIGION FOR BURMA

We shall do well to consider if it would not be in every way desirable for the old organization of the Buddhist Church in Burma to be restored and that the Church should be recognised as that of the State religion.—*Alan Houghton Brodrick in "Beyond the Burma Road"*.

TO SWALLOW THE BODY OF CHRIST

The youth of Japan are not really Oriental, they are alive and active—Christianity appeals to them. Christ was young and active and died young and sacrificially. Buddha is old. They like this young religion, and they like it best in its most colourful form, Catholicism. They have more sympathy with Catholicism, and the fact that you can have the Body of Christ within you, and actually *swallow it appeals to them greatly*.* Such is the opinion of one of the greatest thinkers among Japanese Buddhists.—*The Tablet (quoted in the Literary Guide)*.

NO BELIEF IN PROVIDENCE INSPITE OF DANGER

Poon Lim, a Chinese steward, who existed for one hundred and thirty-three days alone on a raft in the

South Atlantic (1943), stated, on being rescued, that nothing in the experience had led him to believe in a merciful Providence.—*Evans, "Natural History of Nonsense"* (quoted in the *Literary Guide*).

CHERENZIE LIND EXPOSED

The Government of Tibet have made an exception and allowed Professor Giuseppe Tucci, Professor of Oriental Religions in the University of Rome, to come to Lhasa. As there is a telegraph line from India to Lhasa, the Professor's arrival has been announced at Delhi. Two years ago Professor Tucci wrote to me that he had been in Lhasa and spoke Tibetan, and as the pseudo-Koot Hoomi Lal Singh, Cherenzi Lind, was expected in Rome, the Professor intended to expose him. On Lind's arrival in Rome, the Professor asked for an interview and was refused. At a public meeting where the pseudo-Koot Koomi presided on the platform in a yellow robe with a rosary of beads, the professor got up from the audience and addressed Lind: "As you have been in Shigatse, shall we converse in Tibetan?" and the professor began. Lind looked startled, and as the professor continued, got up and hurriedly left the hall. The next day he asked the police for his permit to leave Italy, which was given, and the police escorted him to the Swiss frontier.—*C. Jinarajadasa in "Theosophist"*.

* Italics ours—Editor, Maha Bodhi.

BOOK REVIEWS

CEYLON DAILY NEWS VESAK NUMBER
2492/1948, pp. 48, Plates 27, Pub-
lished by Ceylon Daily News, Lake
House, Fort, Colombo, Price
Rs. 2/50 cts.

We congratulate Ceylon Daily News on this year's Vesak Number which is an attractive and artistic production. Distinguished Buddhist writers of the East as well as of the West have contributed interesting articles on different aspects of Buddhism. Space does not permit us to comment on all articles but mention must be made of at least a few.

The place of honour has been given to F. L. Woodward's article on "The Pilgrim's Progress—An Ancient Road". J. F. McKechnie's article "Dialogue" is very pleasant reading after the first two. The former Bhikkhu Silacara, in spite of his advancing years, has lost none of his abilities to simplify abstruse Buddhist doctrines for the benefit of readers of average intelligence. In his article on "Nirvana according to Oldenberg", E. J. Thomas has rendered a service by bringing out clearly the altered opinion of this famous German savant on Nirvana towards the latter part of his career. But unfortunately his final conclusion is no better than his original view. Bhikkhu Kassapa (former Dr. Cassius A. Pereira) relates a strange incident in his article on "Was it a Coincidence?". In his usual sweet and charming style, Bhikkhu Metteyya writes appropriately on "Sariputta" whose sacred remains are still in Ceylon. R. Sri Pathamanathan's "Buddhism as a Modern Religion", should appeal to all rational minded readers. So much for the articles.

Of the numerous illustrations, old *sittaru* paintings from Degaldoruwa and Ganga-rama copied by L. K. Karunaratne are

a new feature which will be greatly appreciated. It is, therefore, all the more pity that the printing has not been very successful. Under "Ancient Buddhist Shrines in Asia" are included two photographs of Mulagandhakuti Vihara at Sarnath. Completed in 1931, the Vihara has nothing ancient about it except the style of architecture.

Although the Vesak Number appears to be bulky owing to the thick paper used, there are only 48 pages of reading matter. On going through all the articles, we cannot help confessing that our feelings were that we have been treated to an austere meal. Of all concerns owned by Buddhists in Ceylon, Daily News alone has the necessary equipment and resources to undertake the publication of a high class Vesak Number worthy of the occasion. We hope next year we shall be presented with a more satisfying issue with other interesting features, even though the financial gain may not be commensurate with the effort necessary.

Except for the above mentioned shortcomings, the Number is to be highly commended. Copies may be ordered from the Maha Bodhi Book Agency, 4A, Bankim Chatterjee Street, Calcutta.

PAPANCASUDANI or the Commentary
on the Majjhima Nikaya, Pt. III,
edited by the Ven. K. Pannasara
Nayake Thera (Simon Hewavitarne
Bequest Series No. XLVII). Tripi-
taka Publication Press, Colombo,
pp. 312.

We thank the Trustees of the late Mr. Simon Hewavitarne for sending us a copy of the above book which is the 47th volume of the Tripitaka Series brought out by them. This is the third part of the

commentary written by Buddhaghosa Maha Thera on the important Majjhima Nikaya. The book is well edited and beautifully printed. This is a valuable addition to the ever increasing volume of Buddhist literature.

Students of Buddhism are grateful to the present Trustees of the late Mr. Simon Hewavitarne for so regularly bringing out

these volumes although we wish that it were possible to publish every year at least two volumes instead of one as at present. Our gratitude is also due to the late Mr. Simon Hewavitarne who, by the way, was a brother of the late Ven. Anagarika (Sri Devamitta) Dhammapala, for leaving such a munificent legacy to publish the Tripitaka in Sinhalese script.

NOTES AND NEWS

World-wide Support for the Proposed Buddhist Colony at Buddhagaya.

We are glad to find that the proposal for a Buddhist Colony at Buddhagaya is receiving enthusiastic support from many Societies and individuals all over the world. On another page is published a letter received from His Highness the Maharaja of Sikkim strongly approving the proposal. Among others who have supported the scheme mention may be made of the following:—His Excellency the Ambassador for Burma, The Maha Bodhi Society of Ceylon, the Buddhist Society, Nagpur, Dayakas of Mahindarama Temple, Penang, and the Ven. K. Gunaratana Thera, Advisor, Singapore Buddhist Association.

After a lapse of more than 800 years there is now an opportunity for the Buddhists to settle down near their most sacred shrine and it is to be hoped that the Government of Behar will rise to the occasion and

see that a great wrong done to a peaceful community whose splendid contribution to the arts and culture of India is the admiration of the whole civilized world, will at last be righted by welcoming them to renew their corporate life at Buddhagaya. Leaders of the Indian National Congress have always professed sympathy with the Buddhists in their struggle for the control of the Buddhagaya Temple and the time has now come when that sympathy could be translated into concrete deeds. It is not enough that the control of the famous temple is taken over from the Mahant and handed over to a Committee of Management. What is equally important is to rehabilitate the Buddhists in their homeland by establishing a suitable Colony where they can lead their distinctive life. Resources of no Society or individual are adequate to undertake and successfully carry out alone such a scheme. It is left, therefore, to the Government of Behar to shoulder the responsibility and earn the gratitude of the entire Buddhist world.

Spread of Buddhism in India.

We have pleasure in publishing elsewhere an important article on the above subject from the pen of Dr. Rajanikanta Das, Ph.D., Former Economic Advisor, National Economic Board, United States Army, Military Government in Korea. The views expressed by the writer are held by many thoughtful Indian leaders who are increasingly realising the need of a wider spread of Buddhism in the land of its birth. This need has become more obvious and urgent after the 15th of August 1947 when India achieved her long cherished dream of independence. While we are only concerned with the cultural aspect of the question as we feel that it would bring about a new outlook among the people of India, there are many others who advocate it strongly on political grounds as well. In a world of conflicting ideals and alignments, the only countries which have permanent cultural affinities with India are the Buddhist countries to which she can always turn with confidence for friendship, sympathy and understanding. This is a fact which has to be realised and nothing can bring these countries closer to India than a spread of the sublime teachings of the Buddha who is the greatest Indian ever born, and whose very name evokes blessings of millions on the sacred soil of India. We commend the article to the serious consideration of all Indians as well as Buddhist leaders—especially those who are still lukewarm in their sup-

port of the Buddhist movement in India.

The Place of Pali in the new Secondary Scheme of Education in West Bengal.

We understand that the Government of West Bengal has appointed a Committee with Dr. Narendra Nath Law, M.A., B.L., Ph.D., as Chairman, to prepare a scheme of secondary education for the Province in keeping with and suitable to, the new status acquired by the country. We are happy at the choice of the Chairman who is well known all over India for his scholarship and broad outlook. We are, however, very much concerned to know that the subject of Pali is not receiving the attention it really deserves. It is hardly necessary at this late hour to stress the importance of the study of Pali for the all-round development of Indian culture. It has a vast literature and it is perhaps the only literature in the world which is unsullied by worthless books dealing on worthless matters. Its influence is ennobling and invigourating as all students of Pali will testify. At this juncture in India's history when the whole structure of society is undergoing tremendous changes its study is a paramount necessity. Far-seeing statesmen like the late Sir Asutosh Mookerjee early realised its value and not only introduced it as one of the secondary languages but greatly encouraged its study by the grant of special scholarships and stipends to students who took it up. We have no doubt that

the Committee will give Pali its due place in the educational system of West Bengal. It may be mentioned, by the way, that Bengal was the first Province in India to introduce Pali as a subject of study from Matriculation upto the Master of Arts Examination.

The Prime Minister of India to receive the sacred Sanchi Relics.

The Hon. Mr. Niharendu Dutt-Majumdar, Judicial Minister of the Government of West Bengal, called on 10th August another conference to discuss further details regarding the reception to be accorded to the sacred Relics of Sariputta and Moggallana Arahans when they arrive in Calcutta. The conference was attended by the Commissioner of Police and other high officials of the Government, representatives of the Calcutta University and several members of the Maha Bodhi Society of India. At this meeting it was decided to form a strong Reception Committee with the Hon. Dr. B. C. Roy, Prime Minister of West Bengal, as its chairman and leading citizens of Calcutta as members. The Society will be represented on the Committee by the members of the Governing Body. After the Relics have been received by the Prime Minister on the 18th October they would be taken to the Headquarters of the Society in a mammoth procession in which Army, Navy and Air force units would take part. The Government will also invite representatives of all Buddhist countries to be present on this his-

toric occasion. Buddhist visitors who wish to be present at the ceremony are kindly requested to inform the Society as early as possible.

The Buddhist Vihara Society in England.

Our readers will be glad to know that the activities of the above Society started sometime ago by a number of English Buddhists are gradually expanding and there is keen interest among the Buddhists in England, France and other European countries in its growth. The Society aims at the spread of the pure teachings of the Buddha and expects to undertake the important work of building the first Buddhist Vihara in the great city. As the British Maha Bodhi Society which had the same objects in view has suspended its activities temporarily as its headquarters in London have not yet been derequisitioned by the Government, we invite all its former members to co-operate with the new society, so that the ideal for which the British Maha Bodhi Society was founded by the late Ven. Anagarika Dharmapala will not lag behind for want of an organisation. In due course when the British Maha Bodhi Society is revived we have no doubt that the two organisations would coalesce and work as one united body. We congratulate Mrs. A. Rant and her associates for the splendid start and wish their work every success. Those interested in the movement may write to Mrs. A. Rant, Hony. Secretary, Buddhist Vihara Society in England, 2, West

Court, Great West Road, Hounslow, Middx., England.

Sacred Bodhi Tree at Anuradhapura.

It is with great distress that we have read reports published in Ceylon newspapers to the effect that the famous Bodhi tree at Anuradhapura planted during the time of Emperor Asoka is showing signs of decay. For over 2000 years the tree has been an object of veneration to the entire population of Ceylon and it is the only tree in the world with a connected history for such a long period. On examination by experts of the Agricultural Department of the Government, it was found that certain insects had invaded the tree and its destruction was imminent. The latest reports available, however, indicate that the danger to the tree is not so serious as first thought, and after due treatment, it is expected to regain its lost vitality. All Buddhists would anxiously watch the efforts made by scientists to keep alive this tree so dear to the Buddhists of Ceylon.

Independence Day Celebrations at Sarnath and Buddhagaya.

SARNATH.—To mark the anniversary of India's independence a tree was planted in the grounds of the Mulagandhakuti Vihara at Sarnath by the President of Benares City Congress. He was assisted by the Asst. Registrar of the Co-operative Societies of U. P. (Lucknow). The Superintendent of the

Agricultural Dept. of Benares and Rev. M. Sangharatana, Joint Secretary of the Maha Bodhi Society, were present together with other officials.

Later a small grove of mangoes was planted on behalf of the Maha Bodhi Society. The Maha Bodhi High School celebrated the occasion with a meeting, during which the national flag was saluted and poems, songs and speeches given. Special tribute was paid to the memory of Mahatma Gandhi, as the father of Indian unity and freedom.

The Anagarika Sugatananda gave an address, in the course of which he said he was reminded of the words of an English commentator broadcasting from Delhi at the time of the transfer of government, who had said that he had never felt proud to be an Englishman in India as he did that day. It was a feeling that he and many other Englishmen had shared. The Anagarika went on to say that the boys of school age held the future of India in their hands, and should remember that theirs was a great heritage of culture and spiritual ideals. India had always stood for universal brotherhood and tolerance, and in all ages had produced champions of the cause of Ahimsa who, like Mahatma Gandhi, had shown themselves ready to give up every personal ambition and sacrifice life itself in the cause of truth. Receiving education as they were, on the very spot where the Buddha first proclaimed the noble Aryan doctrine that was to civilise the

greater part of the world, they were given an unique opportunity to absorb its message and to carry it forward into the future, for the benefit of India and the whole world.

Buddha Gaya.—Under the auspices of the Maha Bodhi Society, Gaya centre, the first anniversary of the Independence Day of India was celebrated at the sacred Temple of Buddha Gaya on the 15th August, at 4-30 p.m.

The function started with chanting of "Paritta" from the Sacred Scriptures of Buddhists by the Buddhist monks beneath the Holy Bodhi Tree. The programme included flag hoisting, Buddha Puja, alms offerings, distribution of Prasad and illuminations in the temple.

The Venerable Pandit P. Pannananda Thero, Bhikkhu-in-charge, Maha-Bodhi Society, Gaya centre, who addressed the audience said, "Today we Buddhists in India celebrate the great independence of India in this sacred plot of land sanctified by the sacred dust of the Supreme Buddha.

"More than one-third of the world population, who follow the noble message of universal brotherhood taught by the Great Buddha, deeply regard that India is the most sacred land of the Buddhas of all times. Therefore they always are fervently desirous and happy to see India in peace and prosperity and eagerly expect her spiritual leadership for the well-being of nations. Mahatma Gandhi who once again brought India into her cherished goal of free-

dom through the noble message of non-violence taught by the Lord Buddha for universal peace and happiness, will be ever remembered by millions of people as one of the greatest political and spiritual guides of the age.

Dr. Tara Chand's visit to the Headquarters.

On the occasion of his recent visit to Calcutta, Dr. Tara Chand, Secretary to the Government of India, Ministry of Education, paid a brief visit to the Headquarters of the Society in the company of Dr. Meghnath Saha, F.R.S. He was received by the Bhikkhus and several members of the Governing Body and shown round the place. He also inspected the *bustees* adjoining the Headquarters which the Society has requested the Government to acquire for the expansion of our work. Dr. Tara Chand showed keen interest in the various activities of the Society inspite of the very short time left at his disposal.

Another generous donation from Mr. K. Y. Kira.

Not long after we had announced in our last issue the donation of Rs. 400/- received from Mr. Kira towards the Vaisakha celebration, we were delighted to receive from him a further donation of Rs. 1,000/- towards the general purposes of the Society. The donation has come at a time when we are greatly in need of funds to meet urgent bills and we

cannot be sufficiently thankful to this noble friend for the generous thought which prompted him to follow up his first donation with this larger one. While thanking Mr. Kira and wishing him increasing prosperity, we earnestly commend his example to our many other friends. Owing to the ever rising cost of living, unless there is a regular flow of such donations from our well-wishers, our work is bound to suffer.

Mr. Kirielle's Departure for Ceylon.

By Mr. S. B. Kirielle's departure with his wife and infant son for Ceylon on the 16th of this month, the Society has lost a very keen and enthusiastic worker. Although he did not hold any office in the Society for which he was well qualified, he was one of the few active members who gave much of his time and energy for the furtherance of the Society's activities during the last six years. This journal owes him a deep debt of gratitude for his work as he was responsible for the maintenance of a high standard during this difficult period. He was the *de facto* editor and only those who were in intimate touch with the activities at the Headquarters could realise the value of the services he had rendered. Although his departure is a distinct loss to the Indian Society, we are happy at his appointment to the Educational Department in Ceylon. Good wishes of all co-workers, members

and friends go with him for his health, success and happiness in the new sphere of his activities.

The Venerable K. Sirinivasa Nayaka Thera.

The Venerable Kumbalvelle Srinivasa Nayaka Thera, the eldest and seniormost bhikkhu of the Society, who has been ailing for sometime past, has left for Ceylon on a long holiday. The Venerable Thera has been active in the cause of the Dhamma in India for nearly 30 years. We trust that the healthy climate in his motherland will restore him to his former health and will enable him to return soon to resume his duties. The other bhikkhus of the Society in Ceylon at present, also on leave, are Revd. D. Sasanasiri, Revd. N. Somananda and Revd. N. Jinaratana.

Vassavasa of our Bhikkhus.

The following Theras engaged in the work of the Society have started from 20th July last the Buddhist lent known as Vassavasa or the "rainy season residence": Revd. Pandita H. Saddhatissa, Pandita P. Pannananda, Pandita K. Seevali, N. Sri Dhammananda, Pandita B. Nanawimala, B. Medhankara, M. Sangharatana and A. Dhammadhara. Two are at Buddhagaya, two at Gaya, three at Sarnath and one at Bombay. Those who wish to meet their expenses during this holy period are requested to send their contributions to the General Secretary, Maha Bodhi Society.

DONATIONS FOR THE VAISAKHA CELEBRATION 1948

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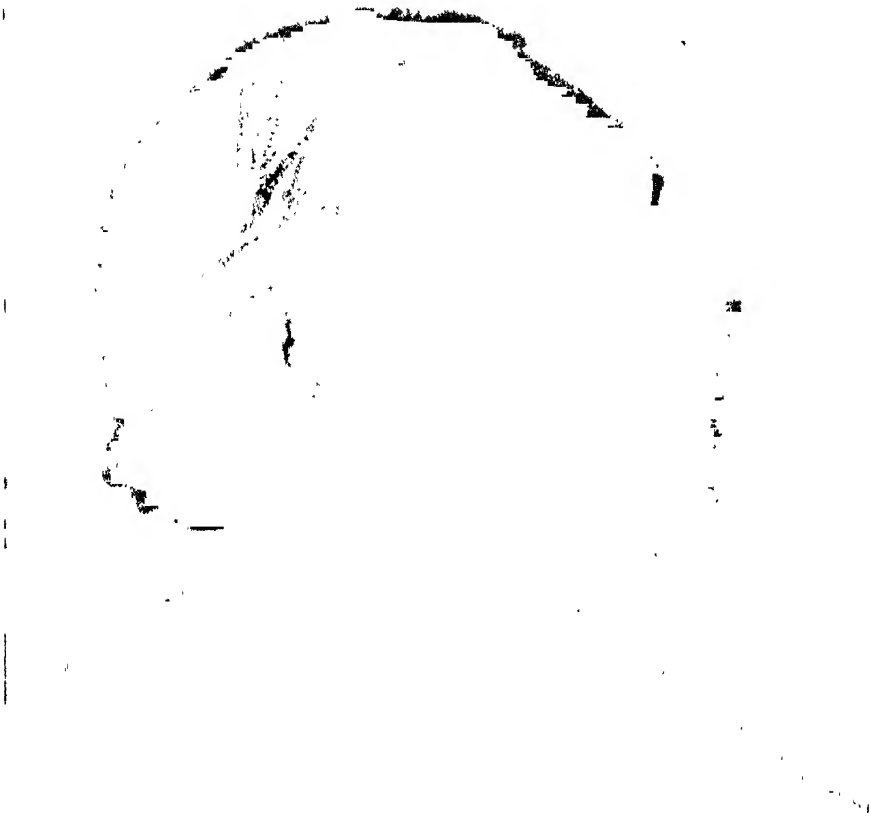
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THE ANAGARIKA DHARMAPALA

Born September 17, 1864

Passed Away : April, 29, 1933



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

Vol. 56.] B. E. 2492 SEPTEMBER C. E. 1948 [No. 9

INDIAN MASSES AND THE DHAMMA

The Indian Masses can only be saved by the dissemination of the progressive teachings of the Sammasambuddha. The Lord Buddha appeared as the Great Physician to treat all classes alike. He was the embodiment of universal compassion. He made no distinction between man and man. For the first time in the history of the world women became preachers and missionaries. Art, industries, agriculture, commerce, reached their zenith. A Greater India came into existence with Buddhagaya, Isipatana, Sankassa, Kusinara, Rajgir, and Nalanda as centres of learning. For a thousand years India has continued to decline, and the time is ripe to disseminate the democratic teachings of the All compassionate Lord.

Anagarika Dharmapala

**HIS EXCELLENCY DR. KAILAS NATH KATJU'S
PRESIDENTIAL ADDRESS AT THE BIRTHDAY
ANNIVERSARY OF THE LATE VEN.
ANAGARIKA DHARMAPALA**

MEMBERS OF THE MAHA BODHI
SOCIETY AND FRIENDS,

I am very grateful to you for the honour you have done me in inviting me today to join you in celebrating the birthday anniversaries of the Venerable Anagarika Dharmapala and Mrs. Foster. It is my great ill-luck that I never had the good fortune of paying my respects personally to the Venerable Anagarika Dharmapala though I had heard a great deal of the wonderful work he was doing for the revival of the Buddhist faith in the land of its birth. It was in the fitness of things, and I believe it was ordained by the higher powers which rule over the destinies of peoples and races that the message of Buddhism should be brought back to India by some one hailing from Lanka. If I am not mistaken this message went out of India 2,200 years ago for the first time to Lanka and then to other parts of the world. We all know that Maharaja Asoka sent out his brother and sister there to propagate the noble doctrine of the Blessed One. The message went and with the message went the sapling from the great Bodhi Tree at Gaya, and that sapling grew in Lanka into a mighty tree and is still flourishing

and full of vitality and giving shelter, physical and spiritual, to the people of that beautiful island. Venerable Anagarika Dharmapala has not only repaid the debt which the people of Lanka owed to India since that date, that sacred tree in Lanka has also repaid the debt because out of that tree saplings have now come to Banaras and they have now grown near the Mulagandhakuti Vihara in Sarnath into great trees themselves. It is stated in the holy books that Ananda was full of longing that the Blessed One should revisit his birth-place, Kapilavastu, and preach the noble and excellent doctrine to the people of Kapilavastu. And the Blessed One out of compassion for all human beings ultimately acceded to that wish. For us in India Anagarika Dharmapala is our Ananda because he has brought back the Blessed One back home again. Now that the Blessed One has come, I trust He will stay among us. We will not let Him go: for the twelve centuries that He lived with us His doctrine moulded the life of the inhabitants of this vast country. They enjoyed all things that make life worth living. They enjoyed freedom and they enjoyed that well-being and prosperity

which made India envied by other peoples of the world for its riches and its splendour. But when the Indians drove out the Buddha from amongst themselves and He left the country, departed with Him also all its glories, its freedom, its honour and its self-respect. Now after a lapse of thousand years has come back the Blessed One to us mainly through the exertions of Anagarika Dharmapala and his band of brothers-in-faith, and with this arrival of the Blessed One has come back to us our freedom, and our national honour and our self-respect. Verily, the Blessed One is the harbinger of our freedom. Anagarika Dharmapala came over to India from Lanka for the first time in 1891, and soon after established the Maha Bodhi Society, and thus began again the propagation of the noble doctrine in an organized manner. And just consider how momentous the succeeding years from 1891 onwards have been to us in our national history. From year to year the healing message of the Blessed One has found its way in ever increasing measure into the heart and mind of India and from year to year grew the plant for national freedom which has now burst into fruit and flower.

We have to sustain and safe-guard this national freedom, much will depend upon how we act and trod in our daily life on the path that the Blessed One has pointed out for the emancipation of this ever sorrowful and sorrowing humanity. The whole of South East Asia is now

largely the land of the Buddha, and South East Asia is now pulsating with life and that life will increasingly throb with the elixir given to humanity by the Buddha. I have no doubt that our free India will turn more and more for enlightenment and wisdom to the Blessed One. Her growing contacts with China and other great South East Asian countries will also persuade her to do so, and the more she turns to the Blessed One the greater would she discover the richness of her inheritance. I have wandered largely as a pilgrim through the land hallowed by the touch of the feet of the Blessed One and everywhere His spirit hovers and casts a spell of gentleness and compassion. It is now 22 years ago that one evening after lamp-light I went to the Nirvana Stupa at Kusinara (Kasia) and in the presence of the recumbent Buddha I felt as if the peace of eternity had descended upon me. I thought as if I actually saw the lips moving and heard the voice of the Blessed One saying—

"Verily, I say unto you now, Monks: All things are transient, work out your deliverance with earnestness!"

So serene and calm were the surroundings, so tender and compassionate and forgiving looked the Blessed One that the scene shall ever remain memorable to me till my dying day.

You have worked in Sarnath and restored to it some of its pristine glory, and you have devoted attention to the Lumbini Garden in Nepal

where by the piety of Asoka is indicated for ever the holy spot where the Blessed One was born. There are also many other places entitled to equal reverence where I have worshipped as a pilgrim. There is the Vulture's Peak (Griddha Kuta) at Rajgir in Bihar and there is Sahet-Mahet, the ancient Sravasti where the Blessed One lived for many years, and there is Kausambi near Allahabad. In fact the whole of North Bihar up to Kashi is sacred soil. You have mentioned Bodh Gaya and all of us know how Anagarika Dharmapala worked hard for it. But you need no longer be anxious about these and other places renowned in Buddhist history. Because in this free India they are not any longer only YOURS, they belong to us all, they are the holy places of all Indians, and all of us will do them reverence. They are the national priceless heritage to be well guarded and preserved for ever. We have suffered greatly in the past by our neglect of the Blessed One. That mistake, we shall not commit again. It is the proud privilege of India that from this ancient land has gone out the message of faith and healing contained in the Jatakas, Tripitakas, and in the Bhagwat Gita,—great and ennobling doctrine of constant action without attachment to the fruit of action, solely for the benefit and the promotion and welfare of

humanity at large and indeed all animate beings.

2,200 years ago, under the auspices of Maharaja Asoka, pious Bhikkhus carried the noble doctrine to the farthest corners of the civilized earth, as it has then known, and the seeds planted by them thrived exceedingly in the East. Now, after the lapse of all these years, you are engaged in doing the same good work with equal zeal and vigour in the West. That your work has also begun to thrive is proved by the very fact that we are assembled here this evening to celebrate the birthday anniversary of Mrs. Mary Foster. In spite of its wealth and magnificence of material power, the Western World is torn these days by fear and anxiety for the future. It is the wisdom of the East, as contained in the noble teaching of the Blessed One that can assuage that anxiety and banish that fear. I am confident that with the growing consciousness on the part of mankind, that this world is just one and indivisible and that human happiness is also indivisible, it will be found that security and contentment can only be gained effectively by walking on the Noble Eight-fold Path and in no other way. May the cause to which both Anagarika Dharmapala and his disciple, Mrs. Foster, dedicated their lives, ever prosper and may their labours bear fruit throughout the world.

DHARMAPALA THROUGH BENGALI EYES.*

PROF. BENOY KUMAR SARKAR, M.A., Dr.h.c.,

Head of the Department of Economics and Commerce, Calcutta University.

Born at Colombo on September 17, 1864, Anagarika Dharmapala died at Sarnath near Benares on April 29, 1933.

His activities and travels have left solid and substantial marks of diverse patterns in Asia and Eur-America. These are to be found in Ceylon as well as at Buddha-Gaya, Sarnath, Chicago, London, Paris, Berlin, New York, San Francisco, and last but not least, Calcutta.

Dharmapala was a patriot, educationist and social worker for Ceylon. But modern India adores him as one of the remakers of Indian men and women. He was, besides, an architect of the New Asia. Last but not least, he was a promoter of understanding and equality between East and West. And in every sector of creativity he could be seen as a monument of Buddhist *appamada*, i.e., ceaseless and strenuous exertions. He moved from work to work like fire conquering all difficulties and devastating all obstructions.

Formally, Dharmapala was a Buddhist and a servant of Buddhism. He was known throughout the world as the worker consecrated to the

revival of Buddhism in India, the reform of Buddhism in Ceylon and Asia, and the propagation of Buddhism in Eur-America. For twenty years (1891-1910) he carried on a relentless war at law-court and in public in order to get the temple at Buddha-Gaya in Bihar restored to Buddhists. His efforts failed at court but he conquered the Bihari mind and Hindu India in favour of Buddhism. His energism succeeded in restoring to Sarnath some of the glories of the past adapted to modern conditions. The International Buddhist University, planned out by him, is likely to render Buddha's original seat once more the venue of seekers of truth, duty and selfless work from the two Hemispheres. His missionizing endeavours have, besides, served to create a large number of friends of Buddhism as well as formal Buddhists in England, U. S. A., France, and Germany. Something of the reconciliation, *rapprochement* and unity established in recent years between the *Hinayana* (Lesser Vehicle, Minority or intellectual) Buddhists of Ceylon and Burma as well as the *Mahayana* (Greater Vehicle, majority or popular) Buddhists of China and Japan is likewise to be attributed to his *Samma-ditthi* (correct, comprehensive and all-embracing vision).

* This speech was broadcast from the Calcutta Station of the All India Radio on Friday, the 17th September, 1948, at 5-28 P.M.

These, indeed, are great achievements. But in and through these formally Buddhistic reconstructions he has accomplished a more fundamental, profound, nay, transcendental task. In spirit and essential results his work has pragmatically spelt the ushering into existence of a self-conscious Ceylon, a self-conscious India, and a self-conscious Asia. And all these self-conscious regions have militated against the chauvinism cultural, political and racial, of the militarily dominant peoples of the nineteenth and twentieth centuries. He was thus an apostle and a builder of a tremendous Renaissance and Reformation for all mankind.

Dharmapala was verily a colleague and almost a twin to his somewhat senior contemporary, but who had died a premature death, namely, Vivekananda (1863-1902). Both succeeded in generating among the dominant sections of Western humanity the sense of an Asian Monroe Doctrine, which would not tolerate prejudice or discrimination of any sort against Asia or Asians in interhuman relations and international intercourse. It was the might of Asia that Dharmapala, like Vivekananda, awakened and re-established at home and abroad. The Maha Bodhi Society of Dharmapala and the Ramakrishna Mission of Vivekananda are today two of the greatest citadels of Asia's will to resist philosophical intolerance, religious bigotry, and ethnocentric megalomania on the international level. They are thereby tending to establish the diverse peoples of the world on the foundations of mutual respect,

friendly co-operation, and fraternal social work.

Dharmapala was the founder of a new Buddhism as Vivekananda of a new Hinduism. And both these isms were the farthest removed from any denominational religiosity or sectarian narrow-mindedness. To Dharmapala the name of Buddha and Buddhist teachings in Pali and Sanskrit were real magnets to which to attract all life-promoting and soul-energizing thoughts and movements of the modern world. To Vivekananda, likewise, Vedanta had been in the main the thought-pattern through which science, technocracy, nationalism, self-sacrifice, martyrdom, philanthropy and social service could be rendered part and parcel of daily life. They were humanizers and spiritualizers each of his own religion. Each one has contributed to the subversion of formalities and ritualistic paraphernalias. And both have succeeded in finding allies and collaborators among the liberals, humanitarians, rationalists and social workers of Eur-America such as are not obsessed by book-lore, creeds, dogmas, and *idolas*. They are two of the Francis Bacons and Descarteses of the modern world.

Bengalis honour Dharmapala as one of their own mighty heroes. It was during the glorious Bengali revolution of 1905-14 that his intimacy with the best spirits of young Bengal became prominent. And his contributions, both direct and indirect, to Bengali culture, politics and social progress have been of the highest order. For one thing, it is through

his choice of Calcutta, as the first seat of the Maha-Bodhi Society of India; that Bengalis have had constant contacts with Ceylonese, Burmese, Tibetans, Chinese, Siamese, Indo-Chinese and Japanese of all professions and positions as matters of daily concern. A great deal of our Asian-mindedness or Asianism and Indo-Asian intercourse we owe to Dharmapala and his lieutenants of the last thirty years. And in the second

place, it is through his colleagues of all races that Bengali intellectuals have come to recognise Buddhism as a living social reality of the twentieth century and to appreciate it as an international force of today and tomorrow for the reconstruction of East and West. Altogether, the Bengali people is exceedingly indebted to Dharmapala for the expansion of its brains and creativities in diverse directions and varied forms.

RIGHT UNDERSTANDING

PIYADASSI · THERA

Unlike the religious teachers who demand of the followers blind faith in them and their teachings, the Buddha directs His disciples to the ways of discrimination and research.

To take anything on trust is not the spirit of Buddhism. Blind belief is condemned in the analytic teaching of the Enlightened One. To the enquiring Kalamas the Buddha said: "Right it is to doubt, right it is to question, what is doubtful and what is not clear. As a skilful anatomist resolves a limb into tissues, and tissues into cells, the Buddha analyses all conditioned things into their fundamental elements." Therefore is He called the Vibhajjavadi—the Teacher of the Doctrine of analysis.

He faced facts, and ceased to accept anything that did not accord with truth. The Buddha does not

want us to accept anything indiscriminately. He wants us to see things as they really are. In His teaching there is no such thing as "beating about the bush".

The Dhamma is a means of Deliverance, concerned with truths and facts, and not a mere system of faith and worship. The crown of Buddhism is wisdom and not blind faith or stupid confidence. As Paul Dahlke says: "In Buddhism, faith is purely the product of knowledge, it is mathematical certainty, pure and simple. As there are no ghosts in a house that is lit up from roof to cellar, so in Buddhism that is lit up in every remote corner by the light of knowledge, there is no such thing as faith in the Christian sense of the word."*

* Buddhist Essays, p. 45.

Truth can be grasped only through thought—never through faith. One who goes in quest of truth is not satisfied with a knowledge of the superficialities. Such a one wants to delve deep and see what is beneath. This is the sort of search encouraged in Buddhism. That type of search yields right understanding.

Religion is something to be approached by reasoning and reflection. One should not believe in a religious teacher without first investigating his teaching. In other words one should not be over credulous in believing a teacher. Parental influence and so forth should not be allowed to interfere in one's choice of a religion. But, by all means let one seek the assistance of the intellectual, the right thinking man, in case one's own faculty of reason is not mature enough. If after a thorough study, a teaching appeals to one's heart and mind, let one adopt its principles in the conduct of life. It is foolish to try to follow a creed when one is dissatisfied with it on reasonable grounds. One must be upright. One must be true to oneself and others. Self-deception leads to mental conflicts and unhappiness. None has the right to tamper with the freedom of another in the choice of a religion. Freedom of thought is the birthright of every individual. It is wrong to force one out of the way of life which accords with one's outlook and character, spiritual inclinations and tendencies. Compulsion in every form is bad. It is unpardonable when it affects a man's inner life. It is coercion of the blackest kind

to make a man gulp down beliefs for which he has no relish. Such forced feeding cannot be good for anybody, anywhen. A man must be allowed to grow in that way which will bring out his best. Any regimentation of thought is direct interference with that unfolding of the spirit. A Buddhist considers such interference as intolerance of the worst kind.

Buddhism is never forced upon any one. During its peaceful progress of two thousand five hundred years, none has attempted to use iniquitous force for its propagation. Of this Creed of Compassion, Fielding Hall in his "Soul of a People" says: "*There can never be a war of Buddhism. No ravished country has ever borne witness to the prowess of the followers of the Buddha; no murdered men have poured out their blood on their hearthstones, killed in His name; no ruined women have cursed His name to high heaven. He and His faith are clean of the stain of blood. He was the Preacher of the Great Peace, of Love, of Charity, of Compassion and so clear is His teaching that it can never be misunderstood.*"

Even as blind belief is contrary to the spirit of the Buddha-word, praying and petitioning to an imaginary supreme being is against the Buddhist way of life.

The highest worship is that paid to the best of men, those great and daring spirits who have, with their wide and penetrating grasp of actuality, wiped out ignorance and rooted out all passion. The men who saw

truth are our true helpers, but Buddhists do not *pray* to them. Buddhists only reverence the revealers of truth for having pointed out the way to happiness.

Purification comes not from an external agency, and self-purification can only come to one who is free to think out his own problems without let or hindrance. Others may help, if one is ready to receive such help or seek it. The highest happiness is accomplished only through self-knowledge, self-realisation, self-awakening to the truth. One must put forth the appropriate effort and break the shackles that have kept him long in bondage and get at freedom from sorrow by unremitting self-exertion and not through the mediation of another. "Purity and impurity depend on self. No one purifies another. No one defiles another." So says the Buddha, who for the first time in the world's history, taught that salvation should be sought independently of a saviour.

Each living being is his own creator; no other creator do we see in the world beyond our own action. By our action we make our character, personality, individuality. We are self-made. Therefore does the Buddha say that we are heirs of our own deeds, bearers of our own deeds and that our deeds are the womb out of which we spring, and that through our deeds alone we must change for the better, remake ourselves and win liberation from ill. How can it be otherwise? If we, through our ignorance and our pas-

sions, in the long night of Sansaric wandering had not shaped ourselves, how could there be such differences and dissimilarities between living beings as we see in the world today? Can we conceive of a mind, a single mind vast enough to plan out such a varied sentient world as we see around us? However, we Buddhists do not go out of our way to condemn or belittle the conceptual doctrinal system of the Hindu or the Christian brethren.

Man must be left alone to look after himself and use his latent powers. Let him learn to stand alone. The thought that another raises him from lower to higher levels and saves him, tends to make man indolent and weak. This kind of thinking degrades a man.

"Be ye islands unto yourselves, seek ye your own refuge, have recourse to none else for refuge. Hold fast to the Truth as a lamp. Hold fast as a refuge to the Truth." Thus did the Buddha instruct his followers to acquire self reliance. Others may help us indirectly but salvation from suffering must be wrought out by each one for himself. Modern psychology reveals that infinite possibilities are latent in man and it must be man's endeavour to develop and unfold these possibilities. Each individual should make the exertion necessary for his emancipation. None on earth or in heaven can grant deliverance to another who merely begs for it. In one's own hand lies the power to mould one's life.

BUDDHISM—A CURE FOR WORLD ILLS*

DR. THANAT KHOMAN,

Siamese Charge d' Affairs in India.

I deem it a great privilege to be among you today and I thank His Reverend Bhikkhu Dhammaloka, Resident Bhikkhu of the Buddha Vihara in this City, for the honour he gives me in inviting me to address this honourable gathering.

We are now assembled to commemorate the Vaishakha Purnima Day and to offer our humble tribute to the One who gave us our faith, our religion which twenty-five centuries have confirmed and given it a renewed strength.

All the world over, the Buddhists of many races, of many lands are joining in a solemn observance of the august Anniversary which marks the Birth, the Enlightenment and the Parinirvana of our Lord Buddha. We are, in my opinion, more fortunate than our co-religionists of other countries to be able to hold this momentous ceremony in this ancient land which gave birth to our Lord Buddha, inspired His teachings and propagated them to far-distant followers and this fact will add a special significance to the commemoration which is now taking place.

Over two thousand and five hun-

dred years ago, the Sakya Muni, in his contemplation and meditation, found the truth which, through the passing years, kept illuminating millions of lives, gave them peace in their struggles, soothed them in their miseries and griefs, showed them the way to real happiness through the extinction of human passion, greed and ire. To-day, in this tumultuous world where uncertainty reigns over the ruins of recent devastations, where violence continues to take its heavy toll of human lives, where starvation, hunger, sickness and miseries cast a threatening shadow over large regions of this earth, it seems more befitting than ever to rekindle the light of truth which has been obscured by the mist of human vicissitudes. For the light of our Lord Buddha casts rays of blissful peace, compassionate love and spiritual happiness. It comforts the homes of poverty-stricken people, it alleviates the pains of heart and body resulting from human passions or decay, it reveals the enchanting serenity to those happy ones who have followed the right path.

To-day, in this progressive age of machine where men try to subjugate the materialistic forces of nature, the necessity of mastering and bringing under control the human nature ap-

* Speech delivered by Dr. Thanat Khoman, Siamese Charge d'Affairs in India, on the occasion of the Buddha Day celebration in New Delhi.

pears to be more urgent than ever. The fact that we constantly turn towards the outside world and neglect to learn and know about our own selves, has led men to throw one against the other in never ending conflicts. Men cannot live in peace together as long as their hearts are filled with passion, greed, distrust and hatred. Only self-control of our own desires, self-sacrifice, compassion and sympathetic understanding of others can bring concord into this world conglomeration of varied races, creeds and social standing. And in this supreme task, I believe Buddhism can give its leading contribution by its doctrine of tolerance, forbearance and brotherly love to all men without distinction.

Rather than by its deep metaphysical concepts, I am attracted, I must confess, by the moral and practical aspects of Buddhism which teaches men to be worthy of their name and to differentiate themselves from the

elements of the animal and vegetable worlds. As human beings, they are enjoined to control their passions and to adopt for themselves rightful behaviour and conduct which will lead them to happiness and to their own salvation. On the other hand, as human beings are social creatures who are bound to live in communities, the teachings of Buddha prescribe for them to practise tolerance, charity and compassion which are conducive to peacefulness and social harmony.

It will not be useful for me to indulge in lengthy developments in Buddhism, it will suffice to conclude that Buddhism has not only pervaded the hearts and minds of its followers, but by its high moral and social value, has gained universal admiration and veneration, and this is, I think, the highest homage we can pay to Buddha Sakya Muni who wanted men to be their own masters and brothers to all of their kind.

*Just as a mountain, all of solid rock,
Stands in a forest, in a mighty grove,
And 'neath its shelter grow the forest-lords :
So in this world, dependent on their head,
A virtuous believer, wife and children,
Kinsmen and friends and relatives, who live
Supported by that clan-head, grow apace.
When they behold that good man's charity,
His virtue and the righteous life he leads,
If they have wits, they follow his example :
So in this life treading, with righteousness
The path that leads unto the Happy Lot,
In the Heaven World they win the bliss they seek.*

—Anguttara Nikaya.

THE BUDDHA'S DISCOURSE UPON TRAVELLING THE ROUND OF EXISTENCES—BHAVASAMKRAMTIH-SUTRA,

TRANSLATED INTO CHINESE BY I-TSING IN THE EARLY
YEARS OF THE 8TH CENTURY

RENDERED INTO ENGLISH BY MR. CHAO HUNG-CHU, MEMBER OF
WORLD BUDDHISM DISSEMINATION SOCIETY, CHINA.

Thus have I heard. On one occasion the Bhagavat was in the city of Rajagrha, lodging in the Park of Veluvana (bamboo grove) by the pool of Kalandakanivapa. Around Him there were assembled together twelve hundred and fifty greater mendicant disciples (bhiksus), in addition to the Bodhisattva-Mahasattvas and myriads of sentient beings coming from hundreds and thousands of Realms, above and below, all of them one-mindedly in reverence. To them the Lord Buddha then proclaimed the supreme doctrine which He Himself had realized,—the so-called religious life, good in the beginning, good in the middle, good in the end, complete in the letter and the spirit, whole, perfect, pure, unsullied, unblemished.

On that occasion, King Bimbisara (Image of Excellence) of the Magadha country, betook himself to Veluvana and, after paying reverence to the feet of the Buddha and making a rightwise circuit round three times, took a seat on one side. He then addressed the Buddha, saying ; "Honoured of the Worlds ! why is it that the previous actions (Karma) of a sentient being,—actions which died

away long ago, should one and all re-appear before him at the time of his death ? Why again is it that, inasmuch as all things (sarvadharma) are void and non-existent in nature, the resultant of past actions should remain indestructive ? I beseech You, Honoured of the Worlds, out of your compassion upon me, to expound these points respectively."

Thereupon the Lord Buddha replied to King Bimbisara, saying ; "O King ! You are to learn from the simile of a man dreaming, during sleep, of himself being closely in company with a graceful and beautiful woman of this world, of whom he retains the remembrance after waking from sleep. O King ! What think you ? Is this beautiful woman of this world, as seen in dream, actually in existence ?" "No," replied the King. Then the Lord Buddha again inquired of the King, saying ; "O King ! What think you ? If this man keeps up the memory of, and sets his affections undeviatingly on the beautiful woman, of whom he has dreamt, cannot it be asserted that he is a man of comprehensive knowledge and profound wisdom ?" "No," said the King, "this man is rather a fool-

ish than a wise man. And why? Because the beautiful woman visible in dream is in the ultimate analysis void of matter and incomprehensible. How is it then possible that a phantom can be actually in close company with him and so become the cause of his ardent love, as well as the object always in his recollection."

The Buddha rejoined, saying, "O King! When the eyes of such an illumined person, simple-minded and ignorant, come in contact with the external object, he receives thence feelings of pleasure, to which he soon gets attached. From attachment arises in him a wistful regard, after which comes a contaminated desire for possession. This desire gives birth to all actions in relation to body, speech and thought, as the three poisons, lust (*raga*), ill-will (*dvesha*) and stupidity (*moha*) may dictate. All these actions, however, disappear as soon as they are created. When they so disappear hardly do they ever stop and abide in the eastern region of space, nor ever in the southern, western and northern regions of space, nor in the midway regions of space, nor in the upper and lower regions.

"The actions thus created do reappear before him at the time of death, when his mind-consciousness (*manovijnana*) is about to depart, just as does the image of the beautiful woman before him who has dreamt of her and retains her in his memory after waking from sleep.

"Thus, O King, when a preceding consciousness fades away a new one springs into being immediately

after, assuming a different shape, either in the abode of man (*nara*), or in a heavenly realm (*deva*), or in the brutal world (*tiryanka*), or in the land of unhappy ghost (*preta*) or in the purgatories (*naraka*). O King! The consciousness that comes after is born unintermittently. It is in sooth a mind of like nature, evolving continuously from the one by gone, and evidently it is the ripening (*vipaka*), of the latent dispositions resulting from the past impressions.

"O King! Scarcely is there anything that passes on from one existence to another, but the fruition of action arising from death and birth is infallible.

"O King! you are to understand that, if consciousness vanishes, the idea of death is conceived. If one in its new phase comes in, birth is meant. O King! when a preceding consciousness vanishes, it has nowhere to go, and when one takes its rise soon after, nobody knows whence it comes. And why so? Because consciousness is empty in self-nature (*svabhava*).

"O King! as for the preceding consciousness, it has no nature of its own. As for death, it too has no nature of its own. As for action, it again has no nature of its own. As for the posterior consciousness, it again has no nature of its own. As for birth, it too has no nature of its own. It is only the fruit of action that remains ever indestructive.

"O King! thus, you are to understand, all sentient creatures, being through ignorance and perplexity, blind to the non-existent nature of

all things, cling mistakenly to the endless round of birth and death."

Thereupon the Lord Buddha, with a view to reiterating his doctrine, delivered the following gathas :

"All things are mere assumed names, by which they are denoted. In the absence of any terms that denote, what are so denoted are utterly incomprehensible.

"It is by a wide range of different terms that all things are differently denoted. Despite such terms, they are no other than nothingness, which is the very self-nature of all things.

"Taken in itself, a name is likewise in nature void. Nor does it ever exist as a name. Since there is nothing that bears originally a name, what an absurdity it is to denote a name by another name !

"All things, being unsubstantial and illusory, are the productions of mental discrimination (vikalpa) which, in spite of its void nature, indulges in individualising and particularising things of utter non-existence.

"When I proclaim the doctrine that all mortals cognise the external object with the organ of sight, in consequence of mere wrong judgment, I teach but a worldly (or conventional) truth (Samvrti-Satya).

"When I declare the doctrine of all things being produced by causation (hetu pratyaya), I teach a seeming truth, which the wise should clearly understand.

"But with the eyes detached from the external world and with the mind also freed from the cognition of all objective things (dharma), one attains the absolute truth (Paramartha-satya), inaccessible to the ignorant."

When the Lord Buddha concluded His discourse, King Bimbisara of Magadha, prostrated himself and received it heart and soul, while the Greater Bhiksus, the Bodhisattva-Mahasattvas and the whole assemblage of beings from the human world and heavens, all rejoicing exceedingly, accepted it and devoted themselves to its practice.

*Dabba and kusa grass and pricking stems
And all that hurts in brush and underwood
Forth from my breast I'll push and thrust away
And go where I the growth may cultivate
Of heart's detachment, lone and separate.*

Lomasakangiya, Therigatha.

ANAGARIKA DHARMAPALA*

THE HON. DR. L. A. RAJAPAKSA,
M.A., LL.D., K.C., Bar-at-Law.

Minister of Justice, Ceylon.

We have assembled today to commemorate the birthday of one of our greatest men in modern times. Sri Devamitta Dharmapala Thero, or as he was better known the Anagarika Dharmapala, was born on the 17th of September 1864, and during the space of his sixty-nine years lived a life of great usefulness not only to the people of Ceylon but also for the entire Buddhist community. He belonged to one of the most illustrious families of Ceylon: the Hewavitarane family. The names of his brothers Edmund Hewavitarane, Simon Hewavitarane and C. A. Hewavitarane are almost household words.

At an early age he became interested in Oriental languages and religious, and finding Government Service irksome resigned from it and threw himself wholeheartedly into religious work. He came in contact with the great Theosophists Col. Olcott and Madam Blavatsky about this time, and joining the Theosophical Society toured Ceylon and India in connection with the work of that Society. He was the General Manager of the Buddhist Theosophical Schools of Ceylon, but he soon discovered that the Theosophists were not interpreting Buddhism correctly.

* Speech delivered on 17th September 1947 at Colombo.

He therefore left it about 1891 and founded a purely Buddhist Society: The Maha Bodhi Society: a name which is now so well known throughout the length and breadth of the world.

About this time he renounced worldly life, discarded his European name and dress and taking the celibate vows of a Brahmachari assumed the name of Anagarika Dharmapala, which name he has made famous by his monumental life work in the cause of Buddhism.

He was a missionary with a gigantic vision. He conceived the idea of the restoration of Buddha Gaya to the Buddhists and the re-introduction of Buddhism to the land of its birth: India. He certainly had laid a firm foundation for both these and if success will attend either the one or the other, the credit will be due entirely to his untiring efforts.

He established the Calcutta Centre of the Maha Bodhi Society and started the Maha Bodhi Journal in 1892. Since then various branches of the Maha Bodhi Society have been formed in Burma, England, France, Germany and United States of America.

When he was hardly 30 years old he was chosen to be the delegate to represent Buddhism at the Parliament of Religions in Chicago. It was there

that he met the great seer the Swami Vivekananda who had himself attended the Conference as the representative of Hinduism.

On his way home he won the regard and respect of Mary Foster Robinson whose munificence and bounty helped the Anagarika financially in the great work he was doing.

With the assistance of his great disciple and friend Walisinghe Harischandra he started a Sinhalese Buddhist paper the "Sinhala Bauddhaya" at the end of the last century when the Ceylonese had no paper of their own at all.

He gave a great impetus to the national awakening in Ceylon at a time when such ideas may have been considered high treason. He went about preaching in Schools and Colleges, in Temples and Squares, in parks and public places urging people to become national-conscious and work for the attainment of Swaraj and freedom from the foreign yoke.

He was a great prophet and the truth of his prophetic utterances were

seen nearly forty years later : unfortunately after his demise. He urged people to discard European ways and names, European dresses and habits, and go back to the culture that had been ours for centuries. He had a magnetic personality and his energy was dynamic.

He established dispensaries where medicines were supplied free, he introduced cloth weaving to Ceylon from Japan, he founded scholarships and studentships and built viharas and temples. But perhaps the work which gave him the greatest happiness was the construction of the beautiful Temple in Saranath : the Mualgandahkuti Vihara.

His missionary activities took him to almost all the countries of the world : India, Burma, Siam, Japan, England, France, America and the West Indies. He has won a reputation that is international and world-wide and he has left behind him a memory which is a source of pride to Buddhists and an inspiration to generations to come.

CORRESPONDENCE

West Bengal Secretariat,
Home (Publicity) Department,
Calcutta, Sept. 9, 1948.

D.O. No. 2651. Pub. P.

DEAR SRI VALISINHA,

Kindly refer to your letter dated August 11 addressed to the Hon'ble Sri Niharendu Dutt-Majumdar on the subject of reception of the sacred Relics of Sariputta and Moggallana Arahans.

I am glad to be able to inform you the United Kingdom Government and the authorities of the Victoria and Albert Museum have agreed to return the original caskets.

Yours Sincerely,
(Sgd.) P. S. MATHUR.

To

Sri D. Valisinha,
General Secretary, Maha Bodhi Society,
4A, Bankim Chatterjee Street, Calcutta.

VENERABLE ANAGARIKA DHARMAPALA'S WORK FOR CEYLON AND BUDDHISM*

FRANCIS GUNARATNA,

Administrative Secretary, Maha Bodhi Society of Ceylon.

It was to-day 15 years ago that Ven. Sri Devamitta Dharmapala, better known to us as the Anagarika Dharmapala, breathed his last at Holy Isipatana full in years having accomplished his duty to his country and religion. He was the eldest of a family of 4 brothers and one sister being the children of Mudaliyar Don Carolis Hewavitarne. He imbibed from his mother all that great devotion to Religion which stood as a solid foundation for his future career. He was educated in Christian schools and learnt the Bible with earnestness, was successful in the Government Clerical Examination and was employed for a short time in Government service. His association with Colonel Olcott when he visited Ceylon greatly helped in fortifying his determination to sacrifice his life for the welfare of the world ; he renounced everything, donned the robes of an Upasaka, became an Anagarika and devoted his life for the cause of his country and propagation of the Religion of Buddha.

Those were the dark days of Ceylon when the power of the British was great and that of the Missionaries even greater. This was the time

when people were ashamed to call themselves Buddhists, chiefly because it was a disqualification to get a Government job, and even to speak in Sinhalese, the mother tongue of the people, was thought to be a stigma.

We were aping European customs, European habits, their names, dress and so on to such an extent that in the maritime districts chiefly, there was practically nothing to show our nationality and individuality. There were no registrars of marriages ; marriage had to be registered only in churches and every facility directly and indirectly was given to the Christian Missionaries to establish their churches from North to South and East to West.

The work of regeneration was a Herculean one. The Anagarika first changed his own name David to Dharmapala and called his mother "Mallika", made her to dress the saree for the first time in the maritime provinces and thus started the reformation of the country in earnest. He was the pioneer of the present national movement and it was regrettable to note that our present leaders have such short memories that his contribution towards the freedom of our country did not find adequate mention during the independence celebrations. I emphati-

* A Radio talk given in Colombo under the auspices of the Dharmapala Puspadana Society on 29th April, 1948.

cally say that he should be regarded as the father of the Nation for it was he who instilled into the growing generation half a century ago the national spirit. He asked them to give up false fear of the white man and pointed out that we should fight for our rights and become a free people. He not only preached but practised what he preached. He made the people take Aryan names, put on national dress chiefly the beautiful sarree which is considered to be the most beautiful dress that woman ever put on. He started industries in Ceylon and sent to Japan students to learn industries which were useful to our country. He spent his full time and money for these activities. He went first in a bullock cart and then in a car from town to town and village to village preaching against alcohol, beef eating, and educating the people to live clean lives and warning against the insidious propaganda of Christian Missionaries.

He had to wipe out some generations of shameful and timid subservience to an arrogant alien authority. He aimed high and looked far. Probably he was often foolish from the point of opportunist politics, but at no time did he forget that his main purpose was to raise the whole level of the Sinhalese people psychologically and spiritually and also, of course, politically and economically. It was the building up of the real inner strength of the people he was after, knowing that the rest would inevitably follow. He helped to establish Buddhist Schools throughout the island. As a matter of fact he

instilled by his speeches and action a wonderful spirit into the people. He had travelled far and wide, having visited Europe, America and Japan several times. He established the Maha Bodhi Society and formed branches in India, England and America.

Without any doubt of contradiction it can be said that Ven. the Anagarika was the greatest Buddhist missionary after Asoka the Great, who not only preached and worked for the propagation of Buddha Dhamma in the East but who also went to the West and established the Buddha Sangha, as the pioneer missionary of the East.

He had at that time the help of that saintly preacher Brahmachari Walisinghe Harischandra. He entrusted the work of the Society in Ceylon to him whenever he went to Japan, Europe and America. Harischandra of revered memory was his faithful lieutenant. His untimely death was a loss to his work. Similarly that of his brothers—Simon, Edmund and Dr. Hewavitarane. However he never lost courage.

He took back the Religion of the Buddha to the land of his birth and to-day we are proud of the gigantic strides the Society is taking in India to propagate the Dharma.

Ven. Anagarika was very fearless, sincere and energetic. It was a pleasure for him to see that during his life time his country was working to achieve her freedom and that the power of the foreigner and that of the Missionary was beginning to wane.

His speech at the Parliament of Religions at Chicago in 1893 on Buddhism was a unique exposition which made him famous throughout the world. He became an international figure. He established the Buddhist mission in England in 1927. He was greatly helped by the munificence of Mrs. Mary E. Foster Robinson of Honolulu to make a success of his work.

He established the Sinhala Baudhaya, the organ of the Maha Bodhi Society of Ceylon in 1906 and wrote weekly the famous *Denagata-yutukarunu* which was eagerly read by the people and that article was one of the chief causes of the nationalist revival in Ceylon.

He was a real Socialist. He always helped the poor, and worked for the advancement of the poor people. It was a delight to listen to him; he was often humorous, and whatever he did it was for the progress of Lanka and the establishment of the Sasana in the world.

He dearly loved our people, there were occasions when he shed tears as he spoke for the love that he had for the Sinhalese was so great. There was no one who had done so much for our people as the Ven. Anagarika during the last 200 years. With practically no help from the educated class, who were afraid at his boldness in his criticism of the misdeeds of the Government, with the ordinary people buried in sheer ignorance and cowed down by unscrupulous officials, he fought single-handed with sincerity of purpose and unbounded love for the people as his only wea-

pons. He was a giant among men and never took a step back in anything he undertook.

He wished very much to bring about a reformation in the Sangha and had more than once organised convocations of the leaders of the different Nikayas but could not achieve anything of a fruitful nature for reformation of the Sangha must come from within and not from without. He always felt that the present system of enrolling novices was wrong and for that purpose he established a Buddhist Seminary in Kandy in 1925. No one in this country has achieved so much during his life time as the Anagarika. He made Lanka known in foreign countries.

As a Sinhalese he stood unique. He was venerated in foreign lands, and his life was full of anecdotes which show the noble spirit with which he worked wherever he went. It was chiefly due to his pioneer work that foreigners started to come to Ceylon in quest of the Dharma.

He established a Trust called the Anagarika Dharmapala Trust to carry on the work he had started and transferred to it all his properties which he had inherited from his father.

He was the greatest son of Lanka in this century and men like Dharmapala and Gandhi are not born always. They have done their duty, they have left for us to carry on the good work they had begun. Venerable Dharmapala was a Bodhisatva and practised in no small degree the ten paramitas in his life and ended it nobly as a bhikkhu at his beloved Mulagandhakuti Vihara, Holy Isipatana.

GENERAL SECRETARY'S WELCOME SPEECH AT THE BIRTHDAY CELEBRATION OF THE LATE VEN. ANAGARIKA DHARMAPALA

On behalf of the Maha Bodhi Society and the Buddhist community in Calcutta, I consider it a privilege to be able to offer Your Excellency a most cordial and respectful welcome to this Vihara on the occasion of your first visit. The number of Buddhists in this city is not very large and consequently it is impossible for us to offer you such a grand reception as you are usually accustomed to receive when visiting different institutions in this great city ; nevertheless, I can assure Your Excellency that in spite of the smallness of numbers, the warmth and cordially of our welcome is not a bit less.

With the unfortunate and sad division of Bengal, the District of Chittagong and the Chittagong Hill Tracts where the large majority of the Buddhists of this Province inhabit, have been cut off from West Bengal and you can realise the feeling of gloom and despair that has come over the Buddhist community by this unexpected separation due to no fault of theirs. We have been greatly weakened on account of this forced separation and therefore look forward to your Government's special solicitude for the well-being of the Buddhist community which, though in a helpless situation today, had during many centuries in the

past, contributed much to the cultural life and civilization of India.

As if to complete our cup of misery, Ladak, another small part of the country where Buddhists are in majority, has been invaded, monasteries and temples destroyed, their valuables including sacred images plundered and its innocent and peaceful inhabitants butchered in cold blood. These heinous and diabolical crimes have no doubt shocked the entire civilized world. Buddhists of all countries feel grateful to the Government of India for its timely endeavours to drive out these barbarous, cruel and inhuman invaders ; and I take this opportunity to assure the Government of the wholehearted support and co-operation of the entire Buddhist community in the steps taken by the Government to free Ladak from the intruders.

There are many important matters concerning the Buddhists about which I would have liked very much to speak, *viz.*, our request for the restoration of the Buddhagaya Temple, the desire of the Buddhists to establish a Colony at Buddhagaya, declaration of the birthday of Lord Buddha as a public holiday, the acquisition of the adjoining *bustees* for the establishment of an Inter Asian Cultural Institute in Calcutta

for which we have applied to the Government of India for a grant and so on, but I do not wish to tax Your Excellency's patience by dwelling on them. Nor is this the occasion to deal on such matters. I earnestly hope that the various Provincial Governments and the Government of India would consider these matters favourably.

We are gathered here this evening to honour the memory of the late Ven. Anagarika Dharmapala, the pioneer of the Buddhist revival movement, and one of the greatest men of this century. I do not want to take your time by dealing at length on his life especially as Sri Keshab Chandra Gupta, a distinguished litterateur of Bengal, will follow me with a paper on the life and work of the great leader. I wish only to mention one fact about Ven. Dharmapala's eventful life, *viz.*, the extraordinary love and devotion he entertained for this sacred land of India. Though born in Ceylon where he could have easily lived a life of great comfort, he deliberately made India his second home and led a most strenuous life labouring day and night for the good of the people of this country. His love was so great that one of his passions was to ask Ceylon youth to cross over to India and devote their lives working unselfishly for the welfare of the masses. Whenever he fell ill, his request to his relations and friends was to remove him at once to Sarnath, near Benares, where he could pass away in the spiritual atmosphere of the hallowed spot. His last wish was to be reborn in India

twenty-five times and work for the spread of the Buddha Dharma. Thus you can realise what a tremendous attraction this country had for him. Among the few great men who had made India their second home and sacrificed their all for her greatness, the name of Ven. Dharmapala would find an abiding place.

By honouring such a man we shall only be honouring ourselves. It is in the fitness of things, therefore, that, at least once a year, we should gather together in this very hall where thousands of young men had heard his inspiring orations, recall the many qualities of his head and heart and express our gratitude for his selfless services to mother India. In this connection I cannot help remarking, regretfully, that this great city to which he gave the best part of his eventful life has not yet shown its appreciation of his work by naming a street or Park after him, although the proposal has been before the Corporation for a long time. I earnestly trust that this little act of gratitude to so great a man will be performed at no distant future.

Before I conclude, I am desired by the Governing Body of the Maha Bodhi Society to present to Your Excellency a full set of the Society's publications as a small token of our high regard for you. I recall with gratitude the donation given several years ago by Your Excellency for the publication of the first volume of our Hindi Tripitaka Translation Series.

While thanking you once again for your kind presence here in spite of

heavy pressure of State duties, I would now request Your Excellency to be kind enough to unveil the fine portrait of the late Ven. Dharmapala,

prepared and presented to the Society by Mr. W. S. Pereira, proprietor of Pereira's Photo and Cine Service.

Jai Hind.

BOOK REVIEWS

BANGLAYA BUDDHA-DHARMA (*Buddhism in Bengal*)—By Sri Nalini Nath Das Gupta; Published by A. Mukherji & Co., 2, College Square, Calcutta; pp. 242, plus indices and ten plates. Price Rs. 4/8. (Language Bengali).

The book under review by no lesser a scholar than Mr. Nalini Nath Das Gupta presents for the first time a complete story of the role played by Buddhism in Bengal. The average people's knowledge of what Buddhism did in Bengal and what Bengal did for Buddhism had hitherto been scanty enough, but Das Gupta's painstaking researches have succeeded in unfurling the glorious past the religion of the Lord Buddha had indeed in Bengal. The idea of supplying the long-felt want of a book like this is an admirable one, admirably carried out, upon which the author must be congratulated warmly. In the introduction he recounts the history of the four Buddhist Councils, the nature of the *Tripitaka*, the gradual rise of Mahayana, its development into Paramitayana and Mantrayana, the ideological difference between Theravada and Mahayana and several other kindred topics. The main interest of the history of Buddhism in Bengal centres round the Pala period, rightly styled as the Gupta period of Bengal history,—when Mahayana with its three offshoots, Vajrayana, Kalacakrayana and Sahajayana, had played a vigorous part in the domain of

Bengal's religion, art and culture with abiding results, and herein excels Das Gupta in bringing out the voluminous facts so far unearthed. No part of this history is imaginary or undocumented, but highly critical and learned. We have no hesitation in saying that Das Gupta's book will enjoy the distinction of being a standard work on the subject for many years to come.

BUDDHA JIVANI (IN NEWARI), DHARMODAYA SERIES NO. 4—By Bhikkhu Amritananda, priced at Re. 1/- only, obtainable from the publishers, Dharmodaya Sabha, Kalimpong or from Ananda Kuthi, Swayambhu Hill, Katmandu, Nepal.

The services being rendered by the Dharmodaya Sabha to the cause of Buddhism in Nepal are quite well known. While working for a revival of Buddhist culture in the country, the Sabha has been making a remarkable contribution towards the progress of the Newari and Nepali languages. The present volume under review is by Bhikkhu Amritananda, Secretary of the Sabha who has now earned a place for himself among the well known authors of Newari language. The most striking feature of the book is that it gives the life and teachings of Lord Buddha in a nutshell and in a very interesting style.

RATNA KUMAR PRADHAN

UNITED ASIA: AN INTERNATIONAL JOURNAL OF ASIAN AFFAIRS: INAUGURAL NUMBER: ASIA AWAKE: VOL. I, NO. 1, MONTHLY—*Edited by Messrs. G. S. Pohekar and U. R. Rao, pp 160. Price Rs. 5/-; Single copy Rs. 2/-, Annual subscription Rs. 20/- (India): £2 (United Kingdom): \$9 (U. S. A.)—Bombay.*

The *United Asia*, a new international magazine of Asian affairs, deals mainly with the life and problems concerned with the regeneration of the vast continent of Asia. True that Asia is now awake after years of trials and tribulations. The wheel of changing circumstances in Asia has brought today opportunities of political and economic recovery which, we hope, will enable us to forge a new unity in thought and endeavour. It is by this unity alone Asia will become a powerful and progressive force in the present world. A journal giving special knowledge of Asian affairs in this opportune moment when Asia is struggling for her bold stand in the East, is a necessity and the *United Asia* has fulfilled that purpose. Valuable and interesting articles contributed by many eminent scholars and leaders of free India amply demonstrate the merit of this journal. Articles devoted, inter alia, are by Prof. George Catlin on "Asia and the World", by Mr. Harold R. Issacs on "Toward a South Asian Union", by Dr. Ranmanohar Lohia on "United Asia", by Dr. N. S. Junakar on "Asian Relations Organisation" and on "An Institute of Asian Culture". The journal has also reproduced the addresses delivered by Mahatma Gandhi at the Inter-Asian Relations Conference and by Pandit Jawaharlal Nehru at the United Nations Economic Commission for Asia and the Far East.

We hope that this journal will serve as a new link between Asian countries by

developing close and permanent cultural contacts.

BALACHAND BOSE

THE POET OF HINDUSTHAN—By Anthony Elenjmittam (*Orient Book Company, Calcutta*). Price 5/-.

This book by Mr. Anthony Elenjmittam deals with the thoughts of Rabindranath Tagore, the greatest philosopher-poet and prophet-seer of modern India. Sir Sarvapalli Radhakrishnan in his Foreword says: "This book reveals the workings of a reflective mind on the problems of religion. Rabindranath Tagore believed in a religion which was at once spiritual and social". The author of this book believes in a similar view. The main chapters of the book are *The Poet at Oxford, Psychology of Buddhism, Christian Civilisation* and *Cambridge Melody*. The author was a beloved friend of the late Dr. Wm. H. Drummond, a prominent English Unitarian, who was also a great personal friend of Rabindranath Tagore. We learn from the introductory note that discussions on these topics with his beloved friend had prompted the author to write this memorable volume on the Poet of Hindustan. All lovers of Rabindrian literature and students of philosophy and religion will, we hope, enjoy this book as it brings into prominence the literary and aesthetic creations of the great Poet.

BALACHAND BOSE

BURMESE FOLK-TALES—By Maung Htin Aung (*Geoffrey Cumberlege, Oxford University Press, 1948*), pp. 246. Price Rs. 10/-.

For the first time Dr. Maung Htin Aung has presented in one volume a collection of his English translations of seventy Burmese folk-tales which were originally noted down by him in Burmese. He has classified the folk-tales into four

sections—Animal tales, Romantic tales, Wonder tales and Humorous tales.

Until the destruction of the Mon Empire of Pegu by Alaungpaya in 1757, the home of the Burmese people was Upper Burma. Though most of the folk-tales had their origin in Upper Burma, tales collected in this volume were current in Lower Burma as well.

The author, in his introduction, has tried to show that Burmese literature contains (i) Jataka tales, (ii) tales with some moral or religious background, adapted from Sanskrit and Pali sources, (iii) Proverbial tales and (iv) Juristic

tales. The introduction also furnishes us with the background of Burmese folklore and the original sources of the tales. A reader trying to find out interesting similarities with the folk-tales of other lands will get much information from this volume.

Dr. Maung Htin Aung's translation of the tales into simple English has made the book very interesting and we doubt not, readers, young and old, will enjoy the book from beginning to end. We recommend this book to all schools, colleges and libraries of India and beyond.

BALACHAND BOSE

NOTES AND NEWS

The Sanchi Relics.

The date of the arrival in Calcutta of the sacred Relics of the Arahats Sariputta and Mahamoggallana has been finally fixed for November 15th. They will be received by the Hon'ble Prime Minister of India and formally given into the custody of the Maha Bodhi Society. Preparations are being made for their reception and exposition in Calcutta.

The British Government and Museum authorities are to be congratulated on their decision to restore the original caskets, a gesture which is profoundly appreciated by Buddhists everywhere. The caskets are to be sent in time for the Premier to receive them with the sacred Relics.

Buddhist victims of the Ladakh and Gilgit Atrocities.

A meeting was held on September 4th in the Maha Bodhi Society Hall in Calcutta under the joint auspices of the Maha Bodhi Society of India,

All India Hindu Dharma Seva-Sangha, Bengal Buddhist Association, Tamang Buddhist Association, Himalayan Buddhist Gumpa Association, Bengal Provincial Buddhist Association, Burmese Buddhist Temple Association, and the Chinese Buddhist Association, to enter a strong and emphatic protest against the atrocious vandalism, destruction and desecration of holy Buddhist Shrines and the looting of their priceless treasures including sacred relics, as well as the torture and massacre of innocent Buddhists practising *ahimsa*, by the raiders invading Ladakh and Gilgit. The first resolution of the meeting condemned these atrocities and expressed deepest sympathy with the bereaved, with a prayer for the peace of those who have been cruelly done to death.

The second resolution called upon the civilised peoples and their Governments all over the world as well as the Kashmere Commission sent by

the United Nations Organisation to take steps to prevent recurrence of such inhuman barbarities in respect of religious and holy places. Resolution No. 3 requested the Government of India to take every necessary measure in their power to prevent such misdeeds and to assure the Buddhists all over India of their protection and support.

Fourthly, the Meeting pledged its wholehearted support to the Government of India in whatever action it may take in order to drive out the raiders and prevent any such depredations in future.

The President, Rai Bahadur Khagendra Nath Mitra, stressed the necessity of giving all help to the Buddhists of Ladak who were trying to expel the raiders. Others who addressed the meeting included Sri Keshab Chandra Gupta (Maha Bodhi Society of India), Sri Ram Shanker Triparti (All India Hindu Dharma Seva Sangha), Rev. U. Dharmaratana (Ceylon), Sri L. R. Josse (President, Tamang Buddhist Association), Sri Bhagirath Kanoria, Srimati Tuhinika Chatterjee, Rev. Silabhadra, Dr. Arabinda Barua (President, Bengal Buddhist Association), Sri M. C. Dhiman, Pt. Jayadratha Choudhury (Secy., Bengal Provincial Buddhist Association), Dr. S. R. Chatterjee and Pt. Viswanath Sastri.

Sri Devamitta Dhammapala Birthday Anniversaries.

Calcutta.—

In the tastefully decorated hall of the Maha Bodhi Society in Calcutta,

the birthday anniversaries of the founder, the late Venerable Anagarika Dharmapala, and the generous patroness, the late Mrs. Mary E. Foster, were celebrated with great eclat on September 17th under the presidency of His Excellency Dr. Kailas Nath Katju, Governor of West Bengal. The hall was filled to capacity and hundreds of others who failed to get admittance listened to the speeches from the road and the square as the Society had provided loud speakers in anticipation of a vast gathering.

On arrival at the Vihara, His Excellency was welcomed by members of the Governing Body including Revd. Silabhadra, the Hon. Mr. Justice C. C. Biswas, Sri Keshab Chandra Gupta, Dr. Nalinaksha Datta, Sri M. C. Dhiman, Pt. Viswanath Sastri, Prof. Benoy Kumar Sarkar, Sri D. Valisinha, the General Secretary. His Excellency was conducted upstairs to the Shrine Room where he offered flowers and *paritta* was chanted by bhikkhus headed by Rev. H. Dhammananda.

On his return to the hall and taking his seat, on behalf of the Maha Bodhi Society, the Hon. Mr. Justice C. C. Biswas garlanded His Excellency while the boys of the Maha Bodhi Orphanage recited the *Jayamangala gathas*.

Before the proceedings commenced, the Governor took the opportunity of making the important announcement that the Hyderabad hostilities had ceased :

Dr. Katju said : "I am very happy to bring good news to you. It is fit and proper that this evening when we

have assembled to celebrate the birthday anniversary of one who spent his life in preaching the message of the Blessed One, who was engaged throughout his life in preaching the gospel of peace, that we should have the good news that in this land of ours, Bharatvarsha, bloodshed should have ceased. Just as I was coming here the news arrived."

The meeting commenced with an opening song sung by Miss Roma Ghose after which Sri Devapriya Valisinha, the General Secretary, delivered an address of welcome. The address is printed on another page. A portrait of the late Ven. Dharmapala presented by Mr. W. S. Pereira, proprietor of the Pereira Photo and Cine Service, was then unveiled by His Excellency the Governor and a Sanskrit stotra was recited by Pt. Viswanath Sastri.

The principal item in the programme was the reading of a learned paper on the life and work of the founder by Sri Keshab Chandra Gupta, a distinguished litterateur of Bengal, which was printed and distributed free to those who were present. After a specially composed song by Sri Keshab Chandra Gupta on the late Ven. Dharmapala had been sung by Miss Kamala Basu, His Excellency delivered his presidential address which we have the honour to publish elsewhere in full.

The vote of thanks was given by Revd. U. Dharmaratana, M.A., and the proceedings closed with the singing of *Vande mataram*, the national anthem of India.

Before leaving His Excellency was presented with a selection of the Maha Bodhi Society's publications and a Buddha image as a memento of the occasion.

On the following day, a *dana* was given to bhikkhus and the merits offered to the great departed. The boys of the Maha Bodhi Vidyalaya who also celebrated the birthday in their own quarters when Revds. H. Dhammananda and U. Dharmaratana spoke about the life of Ven. Dharmapala, were also fed.

A special feature of this year's Calcutta celebrations was a radio talk on the life of the founder given by Prof. Benoy Sarkar, M.A., Head of the Department of Economics, Calcutta University, from the Calcutta Station of the All India Radio. This talk is also published on another page.

Gaya.—

The Dhammapala Day Celebrations at Zawtika Hall, Gaya, began with the chanting of Paritta by the Bhikkhus and an opening song by Mr. Gopal Narayan Sinha of the City School. The Chair was taken by Mr. J. C. Mathur, I.C.S., Collector of Gaya.

A message from Dr. Sri Krishna Sinha, Prime Minister of Bihar, said—"I knew the Venerable Dharmapala in reputation and had also an occasion to see him once at Patna. I know his services in the cause of Buddhism in India have been great and India will ever remain grateful to him for his noble work in this connection."

In his Presidential speech, Mr. J. C. Mathur said, "The Venerable Sri Devamitta Dharmapala was a great national and religious leader who ranked with Swami Ramkrishna Paramahansa, Swami Vivekananda and Mahatma Gandhi." He went on to say that these heroes prepared the ground for the liberation of Asiatic countries from Western cultural and political domination. The Saint Mahendra, son of Asoka the Great, introduced Buddhism into Ceylon. In return Anagarika Dharmapala revived it again in the soil of India in our age.

Ven'ble Pt. P. Pannananda Thera, Bhikkhu-in-charge of the Gaya Centre, in the course of his speech described the background of European missionary and commercial supremacy against which the Anagarika Dharmapala had worked. Its aim, he declared, had been to bring the whole island of Sri Lanka under Christian domination. Buddhist Monks had been deprived of the means whereby they had formerly served the community, education had been taken out of their hands, and they had become a workless class that was a burden to the nation instead of, as formerly, being the backbone of its spiritual and cultural life. In the Mission Schools severe punishment was meted out to children who failed to attend Bible Classes. The lionhearted Anagarika Dharmapala, with the aid of supporters, fought the combined commercial and religious rulers of Ceylon, and started Buddhist schools, colleges and industrial institutes throughout the coun-

try. On preaching tours his forceful voice resounded against the Christian influence and the lethargy of his countrymen, and soon the whole country was aroused. He was a unique social reformer who led the way to freedom without shedding a drop of blood. It is mainly due to his mission that today Buddhism is spreading rapidly in Europe and America. He was a successful patriot and practical leader, worthy to rank in a prominent place among the other great international figures.

The gathering of distinguished speakers included Mr. A. Mohammad, S.D.O., Mr. R. K. P. Sinha, City Magistrate, Babu Nandakeolyar, President, Gaya Bar Association, Pt. Mohanlal Mahato "Viyogi", Mr. Baldeo Prasad, Secy., the Society of Indian Culture. The function closed with the distribution of prasad.

Sarnath.—

The Dharmapala Day public meeting, held in the Mulagandhakuti Vihara, Sarnath, was presided over by Baba Raghava Das, M.L.A., and the speakers included the Ven. Saddhatissa Thera, Ven. Dharma-rakshita Thera, the Anagarika Sri Sugatananda, Mahopasika Ananda Jennings (California, U.S.A.), Prof. Ramjilal Shukla and Prof. Shu Lu (China). Boys of the Maha Bodhi Primary and High Schools also paid tribute to the great Founder.

In his Presidential address Baba Raghava Das recalled that in 1932 he seconded the resolution requesting the handing over of the Maha Bodhi Temple at Buddha Gaya to the Bud-

dhist Community. He had supported the Anagarika Dhammapala's claim to the Temple on behalf of the Buddhists because previous to that time no religious ceremonies had been held in the ancient building.

In these days of flood and political unrest, he continued, it was more than ever necessary to remember the life and teaching of the Buddha, with its message of peace and mercy, and to work for the common good. Conferences could never bring peace, he declared, until the significance of the Buddha's teaching was understood and its spirit shared by all.

Prof. Shukla spoke on the democratic and unifying influence of the Buddhist outlook, and pleaded for better understanding between Buddhists and Hindus on such questions as that of caste. As examples of the way in which Hinduism was advancing towards Buddhist ideals in this respect he quoted the life of Mahatma Gandhi and the ashram of Baba Raghava Das himself, where caste was ignored, and the human rights of every inmate and servant were respected. In bringing the teaching of the Buddha back to India the Anagarika Dharmapala had been largely responsible for the change in ideas regarding this important aspect of Indian life.

The speech of Anagarika Sri Sugatananda will be published in full in the next issue.

The Mulagandhakuti Vihara was exquisitely decorated for the occasion and portraits of the Ven. Anagarika Dharmapala and Mrs. Mary E.

Foster flanked either side of the Shrine-platform.

Buddhist Movement in Europe.

"The Buddhist movement which has now made its appearance in Europe will assume gigantic dimensions and will, perhaps, call forth a mighty but wholesome revolution in the spiritual life of European nations" said the Ven'ble Nyana-tiloka Nayaka Thera of the Island Hermitage, Dodanduwa, in the course of his Presidential address on "The Present Position of Buddhism in the West", delivered at the sixth annual general meeting of the "Bauddha Sahitya Sabha", at Havelock Town, Colombo. After describing the persecution of German Buddhists under the Hitler regime, he said that despite the constant danger to which they were exposed during that period the Buddhists of Germany and Czechoslovakia had continued to hold their secret meetings, and now once more the Buddhist societies in Germany had been re-established, and a Buddhist community of 1,500 persons had been recognised by the Government. A number of German Buddhists had applied for admission to the Sangha.

Similarly good reports had been received from Finland, France and Sweden, and a number of Buddhist works had been edited and translated into French.

Buddhist Discovery at Maski.

A crystal head of Buddha has recently been discovered at Maski, in the Raichur District of the Nizam's

Dominions. In a note on the discovery, Khwaja Muhammad Ahmad writes: "An edict of the Buddhist monarch Asoka (273-232 B.C.) was discovered at this place in 1914. A detailed survey of the place was undertaken by me in 1935-36, and preliminary excavations were conducted in order to determine the nature of the site. The results were brought by me to the notice of the International Congress of Prehistoric and Protohistoric Sciences at Oslo, in 1936. Further work was done in 1937 and 1943. Maski has proved to be a veritable mine of ancient cultures which present an interesting phenomenon. A rich harvest of prehistoric, Buddhist, Andhra and other antiquities has been gleaned through systematic excavations at this place. Among them a Buddha head carved out of crystal . . . calls for special notice. It was found in the vicinity of a mound called Suledibba, which literally means 'Dancer's Mound' and and is situated about two furlongs due north-east from the cave bearing the Asokan edict. Buddhist sites have often been, in later periods, given derogatory names. The Head which originally formed part of a seated or standing image, must have been severed during some anti-Buddhist movement. It displays beautiful modelling and keen sense of inner feelings. The workmanship can be attributed to first or second century A.D. Thus the site might have been occupied by a Buddhist colony for at least five hundred years from the time of the edict. Recently a Museum has been opened at Maski

where the antiquities discovered at the site have been displayed. Some of the important finds have been removed to the Central Museum at Hyderabad."

Visit of American Buddhist.

An American Buddhist from Ojai, California, Mahopasika Ananda Jennings, arrived in Calcutta from Sarnath, where she had spent a month in retreat, on September 22nd. On the following day she gave a lecture at the Maha Bodhi Society Hall on "The Gnosis of Buddhahood". The Anagarika P. Sugatananda also spoke at the meeting.

Mahopasika Ananda Jennings, who was born in China the daughter of a Christian missionary, is on a tour for the purpose of meeting Buddhist leaders in connection with the Buddhist world-movement. In England she made contact with the Buddhist Society of London, and on her way to Calcutta, accompanied by Anagarika Sugatananda, visited Santiniketan for a consultation with Prof. Tan Yun Shan of the Cheena Bhavan. On September 24th she left Calcutta for Ceylon, and later intends to visit China.

Nepalese Ambassador to London visits Sarnath.

His Excellency General Kaiser Shumshere Jung Bahadur Rana, late Nepalese Ambassador to the Court of St. James, paid an informal visit to Sarnath while staying in Benares, accompanied by his wife. He wor-

shipped in the Mulagandhakuti Vihara and was afterwards conducted to the Chinese Temple and other places of interest. On leaving he was presented with a selection of the Maha Bodhi Society's publications.

His Excellency, who is himself a Hindu, has ties of close friendship with the Buddhist community in Nepal and with the Maha Bodhi Society. During a previous visit to Sarnath some years ago he met the founder, the late Ven. Anagarika Dharmapala. While in London he accepted the Vice Presidentship of the London Buddhist Society and gave his support to the growing Buddhist movement in England.

Animal Welfare in India.

The India Society for the Protection of Animals, the activities of which include the maintenance of Mobile Dispensaries, Humane lectureships in schools and colleges and other means towards promoting the welfare of animals, is organising a Prize Essay Competition with four awards for the best essays on the following subject: "What, in my opinion, India—now that she is free—can do and should do to redeem her immense debt to millions of her defenceless dumb creatures who still suffer various forms of cruelty, neglect, injustice and exploitation, in silence. Some *practical suggestions*".

The winning essay will receive the Mahatma Gandhi Prize of Rs. 100/- and the three essays next in order of merit will receive Rs. 75/-, Rs. 50/- and Rs. 25/- respectively. Further

particulars of the competition can be obtained from Dr. P. D. Kapur, M.A., Hon. Secretary of the Indian Society for the protection of Animals, London, 40, Lullington Garth, Woodside Park, London, N. 12, England.

Pali in the Scheme of Secondary Education in Bengal.

A deputation consisting of Rev. Silabhadra and Mr. D. Valisinha of the Maha Bodhi Society, Dr. Kalidas Nag and Dr. Arabinda Barua of the Bengal Buddhist Association, Dr. Nalinaksa Dutt and Sri Dwijendralal Barua of the Pali and Buddhist Cultural Society, Calcutta University, Prof. Nirmal Chandra Barua, Pt. Jayadratha Choudhury of the Provincial Buddhist Association, called on the Minister for Education, the Hon. Sri Rai Harendra Nath Choudhury on September 18th and presented a Memorandum setting forth the reasons why Pali should be made an alternative to Sanskrit in the Secondary Education scheme. After discussing the various points contained in the Memorandum, the Hon'ble Minister consented to place it before the Special Committee for its consideration.

Donations to Sarnath Branch.

We are glad to be able to announce two generous donations towards the work of the Sarnath Branch.

Rs. 1,000/- has been donated towards the cost of constructing a room in the Maha Bodhi High School by Mr. P. S. Leong, of Leong Motor

Coach Works, Calcutta. The donation is in memory of his father, Mr. Leong Gin, of Hai Ping Chang Sha, Canton, China, and a marble tablet bearing his name will be set up in the building.

The second is that of Mr. L. Koon Wa who has remitted Rs. 1,000/- out of five thousand rupees promised by his late mother for constructing the Seema building at Sarnath. We express our deep gratitude to both these donors.

The Hon'ble U Tin Tut.

It is with profound regret that we record the death by assassination of the Hon'ble U Tin Tut, C.B.E., late Foreign Minister of the Burmese Government. A sincere Buddhist and patriot, U Tin Tut worked courageously and indefatigably for the restoration of internal harmony in Burma, only to share the sad fate of so many others who have devoted themselves to the welfare of their countrymen. He was a genuine friend and well-wisher of the Maha Bodhi Society, and had been nominated President of the newly-formed Maha Bodhi Society of Burma, the inauguration of which owed much to his personal support and enthusiasm. He paid several visits to Sarnath and other Buddhist holy places, and was sustained throughout his arduous career by an unshakable faith in the power of Buddhism to bring back peace to his politically disunited country. His loss will be felt deeply, not only in Burma but in other Bud-

dhist lands where his zeal for the promotion of religion has been appreciated. We extend our deep and sincere sympathy to his wife and relatives in their bereavement, and to the Burmese people in the loss of a valued statesman.

Sabbe sankhara anicca :

Sabbe sankhara dukkha.

V. P. P. Delivery.

We wish to thank all those who accepted V. P. P. delivery of the July issue of the Maha Bodhi. Despite the notice concerning this matter published in several previous issues, several subscribers refused to accept the V. P. P. copies, thereby causing loss to the Society. We again wish to remind these subscribers to remit their dues, and call their attention once more to the special circular letter that was sent out on this subject.

Anagarika Sugatananda in Calcutta.

The Anagarika Priyadarsi Sugatananda (Francis Story), the well-known English Buddhist and writer, arrived in Calcutta from Sarnath on the 20th September. He will stay at the Maha Bodhi Society's Headquarters for some time, and is to give a series of weekly lectures at the Maha Bodhi Hall in College Square. The dates of the lectures, which will be on various aspects of Buddhism, will be announced in the press.

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—MAHAVAGGA, VINAYA PITAKA.

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OCTOBER

C. E. 1948 [No. 10

A N I C C A

Years filch the petals from the flowers of Time.
The melancholy hours, the joyous hours,
Alike of transient life, are only ours
But for a fleeting moment, then anew
Change has its will of us, whose days are few !

Swayed by a secret rhythm, subtle, sublime,
Our kamma causes us to live anew
Then, disappearing here, appearing hence,
Forms reappear, the cycles recommence—
Till purged of blinding passions, seeking Peace,
Clear seeing, stilled, we gain the great Release
Where strife and ignorance and struggle cease.

O Sacred Selfless and Eternal Peace !

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ENERGY AND EFFORT

I. B. HORNER,

Hony. Secretary, Pali Text Society

Stress is laid throughout the Pali canon on the need to make an effort, to put forth energy or stir it up, to "endeavour quickly", to strive and to exert oneself. Laziness and slothfulness are condemned, alertness, vigilance and energy are praised. "Peerless Energy", *anoma-viriya*, is one of the Buddha's epithets (*Sn.* 353), and the theme of energy and exertion runs all through his teaching. The Sakyans, lineal kin of the Sun (whose energy is of course proverbially and actually tremendous) were people of energy ; it is from this clan that Gotama went forth "for the striving" in which his mind delighted (*Sn.* 422-424). Then, self-resolute in striving, *padhanapakilatta* (*Sn.* 425), he sat on the banks of the river Neranjara thinking that the lovely place he had found there was fit for the striving of a young man set on striving, *padhanatthikassa padhanaya* (*M.* i. 167). And then, after he had striven the striving, *padhanam padahitvana*, as former Awakened Ones had likewise done (see the *Budv.*) he attained the uttermost enlightenment (*Budv.* XXVI. 1), and knowledge and insight arose in him that: "Freedom is unshakable for me, this is the last birth, there is not now again-becoming" (*Vin.* i. 11, *M.* i. 167). He had not been wavering in his striving, as the original group of his five followers

asserted ; on the contrary he had found the Deathless. For, having sought Nibbana—the Unborn, the Unageing, the Undecaying, the Undying, the Sorrowless and Stainless, he at length and after heroic struggles, physical and mental, reached Nibbana, the uttermost security from the bonds (*M.* i. 167).

The story of the beginning of Gotama's great Quest is the story of striving and a struggle to win liberating knowledge and vision. Victory, as we all know, was finally his. It was a victory over the many limitations which may be conveniently epitomised as Mara, Death, the hunter and slayer. Hence, Jina, Victor or Conqueror, came to be another of the Buddha's epithets.

He was, as Dr. A. K. Coomaraswamy suggests, a Hero like Indra, the Dragon-slayer, slaying the dragon or fiend of ignorant craving, the prime cause of all ill, and wrath with its poison-root. Hence, again, another epithet of Gotama is Vatabhu, Dragon-queller (*S.* i. 47). This kind of slaughter, which is the kind praised by the Ariyans, or true, pure men, needs constant vigilance and exertion. Mara was ever at the Buddha's side, trying to goad him to wrath or trying to tempt him with all manner of lures and wiles, from the beginning of his ministry down to the end. So, from the very be-

ginning of his teaching, which expresses his ideals and the ideals which his followers can make their own, and all the way through it down to his dying words: *appamadena sampadetha*, labour on with diligence, Gotama emphasised and reiterated the need to be alert, to "get up, not to give in" (*Dhp.* 168), and to "put forth energy for attaining the unattained, mastering the unmastered and realising the unrealised".

Better it is to live for one day with energy strongly stirred up than to live for a hundred years sluggish in energy (*Dhp.* 112). Part of the ambition or hope of every disciple may be expressed in the words: "Let unsluggish energy be stirred up in me". Lethargy and sloth are hindrances; they are blots on the character. The energy referred to is equally needed to control, so it must be understood, every deed of body and every deed of speech and thought so that what is wrong may be abandoned and what is right may be cultivated. But at last even these three types of deeds, good although they have been made to become, must be got rid of by means of an effort of the will, by mental striving, *cetana*. This is the deed that conduces to the destruction of deeds (*M.* i. 388; cf. *A.* ii. 230). Yet, for most disciples this state of perfection or liberation, which is a result of the stopping of cause, is in the distant future, at the final end of the long long road; or, to use another Pali metaphor, the ultimate peace can only be won when the house-builder's (craving's) rafters (passions) have been broken and his

ridge-pole (ignorance) shattered (*Dhp.* 153-154; *Thag.* 183-184).

Meanwhile the amount of energy put forth either by mind or body should not be more than a man is spiritually ready to exert or more than he can stand physically. For to put forth too much energy is to go to an extreme; and every form of extremism was disliked by Early Buddhism. In the amount of his outpoured energy a man should be like a lute; this will be out of tune if its strings are either too taut or too slack. They must be just right, stretched and pitched to an even tone: "Wherefore, Sona, resolve on evenness in energy" (*Vin.* i. 182-183). Similarly, in all respects and in all his activities a man must go by the Middle Way. He must not be slack, like the strings of an ineffective lute, but nor must he be over-strung. He must be "even", like a lute that is properly strung.

The even-faring, *samācariya* is also the doing of what is good or skilled, *kusalakiriya* (*S.* i. 101). By the same token it is also the dhamma-faring, the going by and to what it is right for you to go by and to. And the dhamma-faring, besides being the even-faring, is, in addition known as the Brahma-faring, the Walk to Brahman. The aim or point of this Walk, its end, is to become Brahman. This is what arahants have done: they are *brahma-bhūta*, Brahman-become (*S.* iii. 83); and this is what the Tathagata is: dhamma-become and Brahman-become, *dhamma-bhūta brahma-bhūta* (*D.* iii.

84 ; cf. *It.* p. 57). When the dhamma-farer or Brahma-farer has become Brahman he is at the end of his Walk or his faring-on (whose beginning is incalculable) and is no longer chained to the wheel of *samsara*. On the contrary, he has burst through the spokes or "rays" of that other Wheel, the *brahmacakka* or *dhammacakka*, and has won to the security and fearlessness of the Further Shore, which is *amata*, the Undying where there is no sorrow or grief: "Energy is my team in yoke ; without turning back it draws on to security from the bonds—there one does not grieve" (*Sn.* 79). For "there" is nibbana as we know from its constant appellatoin in the Ariyapariyesana Sutta as "security from the bonds", by which is meant the bonds of ignorant craving and sensory delights, the former of which is the very root of the whole mass of ill which besets the world. But "by energy ill is passed" (*Sn.* 184), as by striving nibbana can be won, and was won by the Buddha.

High endeavour, as properly attuned as a vina, an Indian lute should be, can therefore prepare the way for achieving the fruits of deathlessness, *amatapphala*. Chief among these is the release from ill, and all that that implies. While a man is still seeking and before his quest is crowned by victory it is the release from ill, which includes mutability and insubstantiality, which is as yet the unattained. "Wherefore put forth energy so that that which is not yet won may be won by human strength, by human energy, by human striving" (*A.* i.

50 ; *M.* i. 481). Disciples are shown the Way to go by the Path-finder, but the successful culmination of the journey depends entirely on their own efforts. "It is yours to swelter at the task" (*Dhp.* 276), so, "Struggle on without shrinking back" (*A.* i. 50), for "great is the goal that can be made perfect" (*S.* ii. 29). Have faith and confidence, for although the attainment of profound knowledge may not and probably does not come straightaway, "nevertheless it comes by a gradual training, a gradual doing of what ought to be done, a gradual practice. One having faith draws near . . . he hears dhamma and learns it by heart . . . he weighs it all, he strives ; being self-resolute, even while he is in the body (*kayena*) he realises the highest Truth itself" (*M.* i. 479). Now, Truth is dhamma (*S.* i. 169) ; it is also nibbana (*M.* iii. 245) ; dhamma is the Buddha : who sees dhamma sees me (*S.* iii. 120) ; and the Buddha is Brahman : a synonym for the Tathagata is Brahma-become (*D.* iii. 84). Therefore, again, striving leads on gradually up to the vision of the Highest, no matter by what name: Truth, nibbana, dhamma, Buddha or Brahman, we call it. With utter justification the Buddha exhorted the monks through Ananda in this way : "Wherefore, Ananda, this is how you must train yourselves: From higher to higher, from strength to strength we will strive, and we will come to realise the unsurpassed Freedom. Truly, Ananda, this is how you must train yourselves." (*A.* iii. 218).

THE BUDDHA-GAYA TEMPLE BILL, 1948

A BILL TO MAKE PROVISION FOR THE BETTER MANAGEMENT OF THE BUDDHA-GAYA TEMPLE AND THE PROPERTIES APPERTAINING THERETO.

Whereas it is expedient to make provision for the better management of the Buddha-Gaya Temple and properties appertaining thereto :

It is hereby enacted as follows :—

1. (1) This Act may be called the Buddha-Gaya Temple Act, 1948.

Short title,
extent and
commence-
ment.

(2) It shall extend to the whole of the Province of Bihar.

(3) It shall come into force at once.

2. In this Act, unless there is anything repugnant in the subject or context,—

Definitions.

(a) "the temple" means the great temple built by the side of the Mahabodhi tree near the village of Buddha-Gaya in the district of Gaya ;

(b) "the temple land" means the land in which the temple and its precincts stand and shall cover such area or shall lie within such boundaries as the Provincial Government may, by notification, direct ;

(c) "the Mahanth" means the presiding priest for the time being of the Saivite Monastery at Buddha-Gaya ;

(d) "Committee" means the Committee constituted under section 3 ; and

(e) "Court" means the Court of the District Judge of Gaya.

3. (1) As soon as may be after the commencement of this Act, the Provincial Government shall constitute a Committee as hereinafter provided and entrust it with the management and control of the temple, the temple land and the properties appertaining thereto.

Constitution of
Committee.

(2) The Committee shall consist of a Chairman and eight members, nominated by the Provincial Government, all of whom shall be Indians and of whom four shall be Buddhists and four shall be Hindus including the Mahanth :

Provided that if the Mahanth refuses to serve on the Committee, another Hindu member shall be nominated in his place.

(3) The District Magistrate of Gaya shall be the *ex-officio* Chairman of the Committee :

Provided that the Provincial Government shall nominate a Hindu as Chairman of the Committee for the period during which the District Magistrate of Gaya is non-Hindu.

(4) The Provincial Government shall nominate a person from among the members to act as Secretary of the Committee.

**Incorporation
of Committee.**

4. The Committee shall be a body corporate by the name of the Buddha-Gaya Temple Management Committee, having perpetual succession and a common seal, with power to acquire and hold property, both movable and immovable, and to contract, and shall by the said name sue or be sued.

**Term of office
of members.**

5. (1) The term of office of the members of the Committee shall be three years :

Provided that the Provincial Government, if they are satisfied that the Committee is guilty of gross mismanagement, dissolve the Committee and constitute another Committee or assume direct control of the temple, temple land and the properties appertaining thereto.

(2) Where a member of the Committee dies, resigns, refuses to serve on the Committee, absents himself for a continuous period of six months from the meetings of the Committee without the leave of the Committee or ceases to reside in India, or becomes incapable of working, the Provincial Government may nominate a person to fill the vacancy.

(3) Any act done by the Committee shall not be questioned on the ground merely of the existence of any vacancy in, or any defect in the constitution of, the Committee.

**Publication of
names of Chair-
man and mem-
bers.**

6. The name of the Chairman other than the District Magistrate of Gaya and of every member of the Committee shall be published by the Provincial Government in the official Gazette.

**Office and
meetings of the
Committee.**

7. (1) The Committee shall maintain its office at Gaya.

(2) At the meeting of the Committee the Chairman, or in his absence one of the members to be elected at the meeting, shall preside.

(3) No business shall be transacted at any meeting unless at least four members are present.

**Limitation on
Committee's
power to alien-
ate property.**

8. (1) No movable property of a non-perishable nature appertaining to the temple shall be transferred without the previous sanction of the Committee, and if the value of the property is more than one thousand rupees, without the previous approval of the Provincial Government.

(2) No immovable property appertaining to the temple shall be leased for more than three years or mortgaged, sold or otherwise alienated except with the previous sanction of the Committee and the Provincial Government.

9. The Committee shall have no power to borrow money from any person except with the previous sanction of the Provincial Government. Limitation of borrowing power.

10. Subject to the provisions of this Act or of any rules made thereunder, it shall be the duty of the Committee— Duties of the Committee.

(1) to arrange for—

- (a) the upkeep and repair of the temple ;
- (b) the improvement of the temple land ;
- (c) the welfare and safety of the pilgrims ; and
- (d) the proper performance of worship at the temple and *pindadan* (offering of *pindas*) on the temple land ;

(2) to prevent the desecration of the temple or any part thereof or of any image therein ;

(3) to make arrangements for the receipt and disposal of the offerings made in the temple, statements of accounts and other documents relating to the temple or the temple land and for the preservation of the property appertaining to the temple ;

(4) to make arrangements for the custody, deposit and investment of funds in its hands ; and

(5) to make provision for the payment of suitable emoluments to its salaried staff.

11. (1) Notwithstanding anything contained in this Act or in the rules framed thereunder, Hindus and Buddhists of every sect shall have access to the temple and the temple land for the purpose of worship and *pindadan* : Right of access and worship.

Provided that nothing in this Act shall entitle any person to perform animal sacrifice or to bring any alcoholic liquor within the temple or on the temple land, or to enter the temple with shoes on.

(2) If any person contravenes the provisions of the proviso to sub-section (1), he shall be punishable with fine not exceeding fifty rupees.

12. Notwithstanding anything contained in any enactment for the time being in force, if there be any dispute between Hindus and Buddhists regarding the manner of using the temple or the temple land, the decision of the Provincial Government shall be final. Decision on dispute between Hindus and Buddhists.

Committee to have no jurisdiction over properties of Saivite Monastery.

Preparation and submission of accounts.

Act to override Act XX of 1863, etc.

Power of the Committee to make bye-laws.

13. Notwithstanding anything contained in this Act or in the rules framed thereunder, the Committee shall have no jurisdiction over the movable or immovable property of the Saivite Monastery of Buddha-Gaya.

14. Within three months after the first day of January in every year the Committee shall prepare and furnish to the Court a full and true statement of accounts of all moneys received and expended by them on behalf of the temple and for the temple land during the previous year :

Provided that the Court may, if it is satisfied that there is sufficient cause for so doing, extend the time allowed for furnishing a statement of accounts under this section.

15. This Act shall have effect notwithstanding anything to the contrary contained in the Religious Endowments Act, 1863, or in any decree, custom or usage.

16. (1) With the previous sanction of the Provincial Government, the Committee may, from time to time, make bye-laws to carry out the purposes of this Act.

(2) In particular, and without prejudice to the generality of the foregoing powers, such bye-laws may provide for—

- (a) the division of duties among the Chairman, the members and the Secretary of the Committee ;
- (b) the manner in which their decision may be ascertained otherwise than at the meetings ;
- (c) the procedure and conduct of business at meetings of the Committee ;
- (d) the delegation of powers of the Committee to individual members ;
- (e) the books and accounts to be kept at the office of the Committee ;
- (f) the custody and investment of the funds of the Committee ;
- (g) the time and place of its meetings ;
- (h) the manner in which notice of its meetings shall be given ;
- (i) the preservation of order and the conduct of proceedings at meetings and the powers which the Chairman may exercise for the purpose of enforcing its decisions ;
- (j) the manner in which the proceedings of its meetings shall be recorded ;
- (k) the persons by whom receipts may be granted for moneys paid to the Committee ; and

- (1) the maintenance of cordial relations between the
* the Buddhist and the Hindu pilgrims.

(3) All bye-laws, after they have been confirmed by the Provincial Government, shall be published in the official Gazette, and shall thereafter have the force of law.

17. The Provincial Government may make rules to carry out the purposes of this Act. Power of Government to make rules.

STATEMENT OF OBJECTS AND REASONS

On the site of an older temple built by Ashoka the Great, the present Buddha Gaya temple was erected in the 1st century B.C. and is the most sacred place to Buddhists all over the world because here, under a Bodhi tree, Lord Buddha attained enlightenment. But the temple passed on to the possession of a Saivite Hindu Mahanth who obtained a Firman from the Moghul Emperor Mohammad Shah in 1727 granting him village Taradih in which the temple stands. For many centuries the temple has been a place of worship both for Hindus and Buddhists. Diverse Commissions, such as the non-official Commission appointed by the Government of Bengal in 1903 and the Committee under the Chairmanship of Dr. Rajendra Prasad appointed by the Working Committee of the Indian National Congress in 1924, have recommended that being a holy place for two of the most important religions of the world, this temple should be under joint management. The Buddha Gaya Temple Bill, 1948, provides that the temple and its management will vest in a Committee consisting of Buddhists and Hindus appointed by Government, the Mahanth will be a member of this Committee, both Hindus and Buddhists will have full opportunities of worshipping in the temple according to their own persuasion, without resorting to any mode of worship objected to by followers of the other religion and that the property of the Saivite Math of which the Mahanth is the Manager will remain unaffected.

S. K. SINHA,
Member-in-charge.

DEBATE ON BUDDHAGAYA TEMPLE BILL IN BEHAR LEGISLATIVE ASSEMBLY

Premier Dr. Sri Krishna Sinha next introduced the Buddhagaya Temple Bill, 1948. The Bill provides that the temple and its management will vest in a Committee consisting of Buddhists and Hindus appointed by the Government. The present Mahanth would be a member of the Committee and both Hindus and Buddhists would have full opportunity of worshipping in the temple according to their persuasion without resorting to any mode of worship objected to by the followers of either religion and that the property of Saivaite Math of which the Mahanth is the manager would remain unaffected.

Sir C. P. N. Singh moving an amendment urged that the Bill should be circulated for the purpose of eliciting public opinion by 31st December, 1948. He said that such an important Bill should not be put on the Statute book without knowing the opinion of the public.

Premier Dr. Sinha at this stage said that he would accept the amendment moved by Sir C. P. N. Singh for circulating the Bill for public opinion. Mr. Tajmul Hussain (Democrat) opposing urged the withdrawal of the Bill and said that committee to be appointed under the Bill had been given wide powers. If withdrawal of the Bill was not possible he suggested the appointment of an officer of the status of a High

Court Judge for the management of the temple and its properties.

Mr. Mazhar Imam (Democrat) congratulated the Premier for introducing this most important measure. It was a known fact, said the speaker, how properties belonging either to Maulvis or Mahanths had been wasted by them. They utilised the properties as their own which actually were not so. It was the duty of the State to preserve all places of religious worship whether it was a temple, Masjid or Gurudwara.

OBJECT EXPLAINED

Premier Dr. Sinha explaining the aims of the Bill said it was proposed that both Hindus and Buddhists might perform their Pujas according to their persuasions. It did not aim at controlling properties appertaining to the temple. Mahatma Buddha about 2,000 years back attained his Buddhahood there. It was as sacred to Buddhists as Jerusalem was to Christians. Buddhists all over the world regarded this place as highly sacred. If all understood this feeling of Buddhists then perhaps little opposition that they heard today would not have been raised.

Tracing the history of the Buddha Gaya Temple, he explained how since 1893 Buddhists requested transfer of the temple in the hands of Buddhists from the Mahanth. The

latter was not agreeable and long-drawn cases started. The then Bengal Government wanted to hand over the temple to Buddhists' hands but they were not successful. So what was intended 50 years by Bengal Government was now being done by Bihar Government. In 1903 Justice Sarada Charan Mitra and Mahamahopadhyaya Haraprasad Shastri, two great antiquarians, were appointed to enquire into the whole question and both decided in the same manner in which the present Bill had been drafted. But the Mahanth was adamant in his attitude. Later on due to persistent agitation by Buddhists all the world over the All India Congress Working Committee by a resolution passed on 28th December, 1922, asked Dr. Rajendra Prasad to enquire into the matter. Rajendra Babu and his other colleagues of the Commission consisting of Mahanth of Bodh Gaya, the Anagarika Dharmapala, Swami Dayananda, Shri Brajkishore Prasad, Shri K. P. Jaiswal, Paramahansa Ramodar Dass Sadhu (now Rahula Sankrityayana) also recommended formation of a Committee consisting of Hindus and Buddhists to manage the temple. He then referred to Buddhists' agitation and contemplated Satyagraha of Buddhists in 1935. Congress came in power in 1937 and they, after seeing all files, decided to draft the Bill about Bodh Gaya Temple. Before they could proceed with the Bill Congress Government had to resign in 1939. He asked Hindus and Muslims to think if they were not allowed to visit Ajodhya or Mecca

what would happen in Hindu or Muslim world. Similar was the case here, he said. They were to reconcile two ideologies. Hinduism took into itself Buddhism and accepted Lord Buddha as one of ten Avatars. To Hindu it was his right to worship one of ten Avatars, Lord Buddha equally with Buddhists. This Bill aimed to reconcile both by appointing a joint committee for the management of the temple.

Accepting Sir C. P. N. Singh's motion for circulating the Bill the Premier said his idea was that through the Bill let public give their opinion for synthetic harmony of all religions.

AMENDMENT

Sir C. P. N. Singh, mover of the amendment, thanking the Premier for accepting his amendment, said after all what were Hindus—they were neither Shaivas, Jains, Buddhists or other branches of religion but were inheritors of one great Aryan culture. It was upto Hindus to retain that heritage. Not as mere Hindus but why not as inheritors of the great Aryan culture they should keep up this temple so that people from China, Burma, Ceylon, Japan might come on pilgrimage and be satisfied to see how this sacred place was kept. Hindus had served like watch dogs to preserve this temple for centuries and it was significant particularly when Buddhism practically was banished from India. He was prepared, he said, to undertake any scheme by which management

of the temple could be improved. But surely he would resent if it was done on the plea that Hindus did not take proper care of the temple. He also said there were several temples in Ceylon where Hindus did not get all facilities.

The Premier replying said he also came to know about the allegation that Hindus were not getting full facilities for Hindu temples in Ceylon.

He assured the House that he would write to Ceylon Government about it. He further assured the House that there would not be any international complication as Buddhist members in the proposed committee for management would be Indian nationals. Thereafter the House adopted the motion for the circulation of the Bill for public opinion.—*The "Search Light"*, Patna, Sept. 28, 1948.

THE NATURE OF MIND

ANAGARIKA SRI SUGATANANDA

Thoughts arise spontaneously in response to the dualistic Samsara condition, as part of its phenomena. They come into being momentarily as a result of contact between the sense organs and the objects of sense, and are correlated by the sixth sense, the mind, which creates from them its own picture of the universe and thus becomes the seat of the grasping tendency. They can be rendered ineffective (*manodhatu kiriya nava kusala na kusala na ca kammavipaka*) only by refusal to grasp or react to them. So long as there is cognition of the interplay of opposites which constitutes the field of empirical or sense-contacted knowledge, intellection is bound to arise. "Dhammo ti hetu", said Buddhaghosa—"Dhamma means cause". In the Samsara condition cause is inherent, the operative cause throughout being Avijja—that is to say, the belief in the

reality of the subject-object relationship, which is identical with the Samyojana, Sakkaya Ditthi (Illusion of Self).

If one thought were capable of arising uncaused, the chain of relationships would be broken and the whole system which is the basis of the intellectual process would be rendered invalid. The entire structure hangs together by reason of cause (*hetu*), operating in the realm of opposites. It is cause which gives it its strength and conviction. The act of non-acceptance, of refusal to allow a (conditioned) thought to become identified with what we suppose to be real, nullifies its creative potentiality; the chain is then seen to be *without any basis* apart from its causal continuity in the realm of appearances. But though the entire contingent process is seen to be a fiction of the serial point-

progression of consciousness it is yet causal on its own level; there is nothing fortuitous or haphazard about its internal laws, the *modus operandi* of its functioning. The apparatus of thought is based upon a falsity, yet it is a *consistent* falsity. If this were not so it would be easier to break through the chain of momentary ideation. One weakness in the link-one single loophole for the mind whereby it would be forced to question the validity of its own conclusions, would throw doubt on the whole process. It is only by following the causal continuity of thought to its conclusion and *finding this to be identical with its beginning*, that we come to realise that it is in the very nature of thought to follow a circular and circumscribed track. It is guided by the inherent defects of its own activity, and cannot escape beyond the confines of the dualistic medium in which it works.

A man lost in a desert, without landmarks to guide him, walks in a circle, endlessly. The reason given for this is that it is in the nature of walking for one leg to take a longer stride than the other. Thus the direction of the wanderer is dictated by a law inherent in the mechanics of his mode of progression. In the same way, thought, because of its inherently divided nature, revolves about its own axis, the illusory subject-object relationship.

It is significant that science itself has come to recognise this truth. It has been seen that the world of phenomena known to the physicist is utterly different from the picture

of it presented to him by his senses. There is no agreement between the "percept" and the "object" perceived. At the same time, since the picture presented by physics is itself only known to him through what he has already realised is an imperfect apparatus of cognition, and is therefore suspect, he is led to ask, with Bertrand Russell, "if physics is true, is it possible that it should be known?" (*Physics and Experience* by Bertrand Russell. Cambridge University Press.)

The answer, from the Buddhist point of view, is "No, because everything capable of being perceived, by whatsoever means, through the senses (including the sixth sense, Mind) is bound to be in some sense false. But the picture presented by physics, by reason of its being an *idea* rather than a *thing*, and thus being removed from the grosser delusions arising from the physical senses, is nearer the truth." It does, in fact, provide that loophole in the structure of mental creations whereby we are given reason to doubt their reality. We are forced to conclude that the ultimate truth must lie elsewhere, right outside the sphere of mundane thinking.

* * *

Writing or talking about Nibbana never yet enabled anyone to realise it for himself or to help another to do so. The Incomparable State, which is above all concepts, and therefore cannot be described or fitted into any known categories of experience, is also incapable of being related to any processes of

thought. We cannot hope to arrive at it through a logical sequence of ideas or by any dialectic. The logic of Buddhism—the most logical system of thought in the world—is directed entirely to exposing the fallacy of the belief in Self, and hence the unreality of any belief in the ultimate validity of reasoning based upon Self and relationships in general. Throughout his teaching, the Buddha consistently resisted every temptation to indulge the current taste for the metaphysics of the unknown. He confined himself to the analysis of the known—the factors of common experience and the classification of psychological states in their arising and passing away. In this way he eradicated all possible grounds for belief in a permanent, unchanging entity within these phenomena. “Of all things (*dhammas*) that arise from cause, the Buddha has revealed the cause.” And again, “Whether ‘Tathagatas arise or do not arise, *it remains a fixed and invariable law* that the causal status, the causal orderliness, the relationship of this to that, remains”. (Kindred Sayings).

Had the Buddha attempted to go any further than this, beyond the legitimate boundary of words, his teaching would necessarily have been falsified, because of the inherent falsity of all ideas and the

language by which they are communicated. Outside the dualistic sphere concepts cannot be applied. “The Buddhas can only point the way.”

Rather than attempt the hopeless task of putting the ultimate truth into words, the Buddha preferred that some should depart from him disappointed, believing him to be ignorant of that Truth. Better that some should consider him a nihilist and agnostic than that the holy truth should be distorted and misrepresented, even though he was not in any sense a nihilist or agnostic, but on the contrary, was in possession of the sole transcendent reality. His unfaltering logic was employed to one end, and one only—the analysis of that which is knowable and known, to the end that the mind should be cleared of delusive concepts, and the way to direct intuitive perception be made manifest.

The mind that is calm, passionless, without desires, illusions and impurities, is self-luminous. It alone is capable of knowing the truth. The mind that is liberated, that retains no single factor of attachment leading to becoming, that is without grasping and has eliminated the delusion of Self—that mind is beyond birth and death. It alone is capable of knowing the Sorrowless State.

BUDDHISM AND EVOLUTION

D. B. JAYASINGHE

Many writers have pointed out that the conclusions of the Buddha are in close agreement with the discoveries of modern science. There is, however, a glaring exception which should not be overlooked. Whereas the modern Theory of Evolution holds that we are "risen apes" the Buddha along with the other great religious teachers of the world has declared that we are "fallen angels". If the modern view is correct then undoubtedly evolution is taking us in the right direction—for it is obviously a great step forward for an ape-like animal to evolve into a human being. But if the Buddhist view is correct then we are going fast but in the wrong direction. In this connection can we deny that in the modern world human beings are beginning to behave more and more like beasts? Have we not heard the cry that in the modern world it is the law of the jungle which still prevails? If natural selection is the law of life then how will the meek ever inherit the earth? Surely there must be something radically wrong with a world which indulges in two World Wars within one generation and is even now preparing for the next.

"The idea of evolution (viparinama-dhamma) was not unknown to the Buddha. The only difference is that He was more interested in the evolution of the individual rather

than in the evolution of the species. If we are content to look upon human beings as animals endowed with flesh, blood and bones alone, then undoubtedly we are bound to discover a large number of resemblances which may even be mistaken for a community of origin. But is it fair to dwell on the resemblances between human beings and animals just because the microscope of the biologist is incapable of detecting the mind of man and still less his spirit? Yet this is precisely what the Evolutionist does. He places an animal at one end of his scale and a human being at the other. He fills up the intervening space with a large number of specimens showing "insensible variations" between adjacent members. There is no dearth of specimens because Darwin himself scoured the Seven Seas for them. On the stern strength of this scale he wants us to believe in our animal origin even though one of its links is admittedly still missing. Supposing we draw a picture of a cow jumping over the moon and then cut it up into pieces and mix them up. Then even a little child will be able to re-assemble the pieces so as to show the picture of a cow jumping over the moon. But does that prove that the cow jumped over the moon? It only proves that we have a predilection for a particular picture. We may

even construct any fanciful scale we like. If we pick out the right specimens and put them into the right places we can prove that fireflies have become elephants. Indeed it may even prove that elephants have become fireflies because the different species still co-exist.

"Of course the only practical check on such a scale is the evidence of fossils. We scratch the earth at a few points on its surface and make sweeping generalisations regarding the age of certain specimens. But we have no right to do that until we turn the whole earth upside down and collect and sift all the available evidence.

"The trump card of the Evolutionist is the peculiar law which says that the history of the individual repeats the history of the race. The idea is that the fact that we walk on all fours when we are young proves that we were quadrupeds before we became bipeds in the infancy of our race. Whence comes the charm of childhood we so much admire? Christ replied, "for of such is the Kingdom of Heaven". If then we come to this planet as little children "trailing clouds of glory" it should prove our heavenly origin beyond the shadow of a doubt. Is it pure coincidence that the folklore of every nation unmistakably refers to a time in the distant past when man was master of the Fourth Dimension?

"The Theory of Evolution merely explains why evolution has taken a particular path on this planet. It merely reconstructs evolution from fragments of the evolved. It does

not explain why evolution takes at all. The existence of hills and dales may show why a road winds and curves. But that does not explain why there is a road at all, which is much more important. The different links in a truly scientific scale of evolution must be connected by the cause-effect relationship which is the only order that science recognises. Science has not yet discovered such a chain. But the Buddha gave one nearly 2500 years ago. It is not to be supposed that a philosopher like the Buddha would have forgotten such an important subject as the evolution of man on this planet. In the *Paticca Samuppada* the Buddha gives the twelve stages by which "The Descent of Man" was accomplished. Through Ignorance (*Avijja*) our spiritual ancestors entertained Karma producing thoughts regarding the desirability of other forms of life. These thoughts gave rise to Consciousness (*Vinnana*). Consciousness brought about the simultaneous genesis of matter (including mind, body) and mind (intellect)—*Nama-Rupa*, through reciprocal adaptation of the one to the other (*Nama-Rupa*). *Nama-Rupa* gave rise to the six senses (*Salayatana*). The senses made further reaction and adaptation possible (*Phassa*). *Phassa* gave rise to feeling (*Vedana*). Pleasurable feelings gave rise to worldly desires (*Tanha*). Intensified desire gave rise to craving (*Upadana*) and the world as we see it (*Bhava*). The existence of the world gave rise to further rebirth (*Jati*). And rebirth gave rise to worldly sorrow. In this connec-

tion it would be interesting to consider if the Yakkhas, Rakshasas and Nagas of our history do not represent the intermediary stages by which spiritual beings evolved into human beings. Now if this is the path we have travelled in the course of evolution it is easy to see what we should do in order to get back to something approximating to our pristine spiritual condition. We must give up worldly desire, restrict the use of the senses and concentrate on that inner light of spirituality which experimental psychic research demonstrates is still burning with us. This is the method and object of Dhyana meditation.

* * *

[The view expressed in the above article is exceptional. There is nothing in Buddhism to justify a "fallen angel" theory, which is a characteristic of the Semitic religions, and brings them into direct opposition to modern thought. It is generally agreed that Buddhism alone among religions agrees with science in the evolutionary theory, as it does in other respects. Schopenhauer's criticism of Christianity was that it made a false and unreal distinction between man and animals—a fundamental error, as he called it. He pointed out that Buddhism on the other hand, true to the facts, recognised in a positive way that man is related to the whole of nature, and specially and principally to animal nature.

Many years ago, G. K. Chesterton, the brilliant Catholic writer and mediaeval apologist, tried to assert

that "Darwinism is dead". But this was merely Catholic "wishful thinking". Darwinism, although its original theory has undergone modifications and developments at the hands of later investigators, has never in its fundamentals been seriously challenged, and the evidence for it is so overwhelming that it is accepted today by all educated and rational people. Those who refuse to accept it automatically place themselves in the same category as the "Flat-Earth" believers and the suppressors of Copernicus. It is, for instance, a physiological truism that man's frame was originally developed to go on all fours, and has not even yet completely adapted itself to the upright position. The suspension of the internal organs proves it conclusively, but if further evidence were needed it could be adduced from the comparative weakness of the ankle structure, which shows that it was not adapted to support the full weight of the body unaided.

Spiritual laws—that is, the Karmic law of cause-effect—must find expression through physical agencies in the Rupa Loka. The biological laws that science is able to study are the evolutionary corollary of Karmic law. At the arising of a fresh world-cycle life begins again in the elementary protoplasmic forms, brought into existence by the Karma of the previous cycle. From the rudimentary unicellular forms it evolves to more highly developed species, equipping itself for the reception of more complex sensory experiences and hence for higher awareness. In doing so

it goes through the stages of the four births—by water (spawn), eggs, the womb and finally, the so-called “apparitional” birth of the *Brahmaloka*. Each individual born on earth passes through the corresponding stages while in embryonic form; the foetus is first the tadpole, then the reptile, and finally something closely resembling a monkey. In the cyclic development of planetary life, the Karma of the more highly developed beings that have lived in the previous cycle does not manifest until the laws of organic evolution, which are its handmaids, produce an organism fit to manifest it. Thus, among men slowly and painfully emerging from the ape-consciousness there appear from time to time some who are obviously more highly-evolved, whose natures rise head and shoulders above those of their contemporaries. They become the leaders and law-givers who help their fellow-men to establish a civilisation and code of living. It may be said that they are the Bodhisattvas of the previous cycles, and they pass on to men teaching adapted to their various stages of development. They themselves may not be fully aware of their own dedicated nature, because of the Karma (action-reaction process) that keeps them within the evolutionary *samsara* condition. Or they may be aware of it dimly, conscious that they are of a superior order intellectually or spiritually, and therefore have the duty of guiding their fellows. In one of the *Jatakas*, the Bodhisattva was so completely unaware of his own nature that he at first abused a

Buddha. Nevertheless, the Bodhisattva-nature was present, and it manifested when the time was ripe. The Mahasattvas attain Buddhahood, but not until psycho-physical evolution has made it possible for a vast number of human beings to be benefited by their teaching. Thus we find it stated that Buddhas do not arise in the world among savage peoples or where climate and conditions of living prevent man from rising above a primitive level.

Among individuals, no matter at what stage the cosmic evolutionary process has arrived, there is continual evolution and involution according to their Karma. There must, therefore, be a multiplicity of possible births, from the simplest microbe up to the most intellectual human being, co-existing in the later phases, as cosmic evolution passes from its summit to its decline. When the cycle comes to an end and the fresh unfolding begins, the lowest developments take rebirth first, under the influence of *Trishna* and through the exhaustion of good Karma. Theravada and Mahayana texts alike emphasise repeatedly the great difficulty of achieving human birth, and that human birth therefore is to be regarded as a priceless opportunity. Just as the Karmic “ancestry” of an individual includes births in many forms, so his biological ancestry also represents the transmission of life through innumerable gradations.

This is the interpretation of the psycho-physical evolutionary process that finds favour with the intellectual Buddhist of today, and it is fully

consonant with the cosmic view implicit in all Buddhist teaching, as well as being the perfect reconciliation of scientific knowledge with religion. To attempt to range Buddhism with creeds which hold the "fallen

angel" theory is to do an injustice to the limitless scope of Buddhist thought, and to bring it into the same conflict with science that is proving disastrous to all other religions.]

ANAGARIKA PRIYADARSI SUGATANANDA

THE NATIONAL CAKRA

ANAGARIKA SUGATANANDA

It is possible that in years to come historians—and later on, archaeologists—will be waging one of their interminable disputes round the subject of the Cakra on the National Flag of India. Even today differences of opinion are voiced as to its precise significance. Some see in it only a symbol of the Gandhian spinning-wheel, which undoubtedly inspired the adoption of the design. Others, however, recognise it as the Dharma Cakra of the Buddha, at once the emblem of Gandhian Ahimsa and renowned Buddhist symbol of righteous Law. Prior to the Buddhist era, World Monarchs were known as Cakravartins; the Buddha Himself would have become one had He remained in the household life. The same Wheel is also the symbol of the life-process, Pratitya Samutpada, whose twelve or twenty-four spokes are the Twelve Nidanas, or links in the circle of Becoming. And again, the Cakra can be identified with the discus of Visnu. Like the Swastika, it is a very ancient Aryan

symbol, and may have been solar in origin.

Its adoption by the Indian Government together with the Lion-capital of Asoka, however, should leave no doubt that it was because of its association with the Buddha, who turned the Wheel of Righteousness, that the Cakra was chosen to figure on the Flag of India. This does not mean that the idea of the Gandhian spinning-wheel was completely abandoned, but that it became absorbed in the more ancient and universal symbol, which thereby took on a further significance in perpetuating a purely national movement.

The interesting point about this difference of opinion that is already being felt in India is that it helps to throw light on some of the much-disputed and obscure matters of Indian symbology, subtle differentiations between similar ideas shared by different sects and the ancient confusion surrounding Buddhist-Hindu relationships. It reveals the manner in which they arose. Like the Cakra

at the present day, Indian symbols were held jointly by diverse schools of thought, and came to express different meanings to various sects. The same thing happened over Sanskrit philosophical terms. As they were passed from one school of thought to another they came to accumulate a great mass of meanings, so that only by the context in which they were used could it be rightly determined what they were meant to

convey. It is this also which makes the deva mythology of India so confused and confusing a realm for the uninitiated. In the course of centuries ideas were adopted by one sect from another, shared, altered and passed on, to undergo further transformations in later hands, so that it is almost impossible for the scholar of today to make any definite incontrovertible statement about many of them, or to trace their origins.

GLEANINGS

THE CAVES OF 1,000 BUDDHAS

FAMOUS PAINTINGS WILL PRESERVED

All lovers of Chinese art will be glad to learn that the Caves of a Thousand Buddhas (*Ch'ien-fo-tung*), most famous repository of early Chinese painting, have not only successfully survived the chances of the war years but are to-day being looked after by the Chinese Government with a care and appreciation not lavished on them since their creation many centuries ago.

The caves are located in the cliffs of a river valley 25 miles from the little town of Tunhuang, in north-west Kansu, 710 miles from Lanchow, the provincial capital. It is an out-of-the-way spot, on the edge of a sandy desert, and even to-day it will take the visitor from Lanchow nearly a week to reach the caves by truck. But in earlier times Tunhuang was

situated on the great overland route, the legendary Silk Road, that linked China with India and the western world. Along this route came the gospel of that religion which seized so powerfully upon the imaginations of the peoples of China, Korea, and Japan. For many centuries the caves were one of the greatest religious centres in all Asia, visited by monks from many countries. Sometime in the twelfth century, probably because of unsettled political conditions, they were abandoned and left to the mercy of plundering bands and priests of other religions and to the destructive agencies of wind and sand.

First reported to the western world in 1892 by an Englishman, Captain Bower, the first serious work on the caves was done by Sir Aurel Stein

early in the present century. Stein it was who first had access to the long-buried library, a treasure-house of early Buddhistic and Asiatic literature, which has since yielded more than 20,000 volumes, many of the most important now in the library of the British Museum. Stein was followed by the French archæologist Pelliot. Last in the field were the Chinese themselves.

HUGE IMAGES OF BUDDHA

The caves are really Buddhist shrines, 426 in number, hollowed out of a gravel rock. They vary greatly in size, the largest containing images of Buddha more than 100 ft. high, the smallest being little more than inches in the wall. Although the earliest date from the middle of the fourth century A.D., the majority belong to the T'ang (618-936) and Sung (960-1276) dynasties. The caves were dug out and painted by the monks and usually paid for by high officials and rich merchants, whose portraits and those of their families are often depicted along the rear walls. Many of the images have disappeared or been renovated, but the wall paintings, depicting secular as well as religious scenes, are still in a wonderful state of preservation, far better than those at Ajanta. Wind has eroded the cliff face, exposing some of the caves, and drifting sand has filled up others, but the extremely dry atmosphere preserved both the colours of the wall paintings and the manuscripts in the library. Inscriptions have enabled most of the paintings to be accurately dated.

The Japanese war gave a great impetus to Chinese studies in the north-west. In 1943 the National Research Institute of Tunhuang was formed by the Ministry of Education, later becoming part of the Academia Sinica. To-day there is a staff of more than 20 Chinese officials engaged in looking after the caves. Two years ago some important Six Dynasty manuscripts were discovered, and this year 10 caves, buried by sand, have been excavated. Every facility and courtesy are extended to the visitor, and there is a special dormitory where Chinese art students can stay.—*The Times*, 20th August, 1948.

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MEN NOT "CREATED IN IMAGE OF GOD", SAYS RUSSIA

Russia has made a "friendly protest" against including in the projected U. N. declaration of human rights the proposition that "men are created in the image and likeness of God."

Prof. Pavlov, Russian delegate, told the Social Committee of the General Assembly yesterday: "In my country the postulate that man is created in the image of God is much disputed and is sometimes even regarded as reflecting a certain social backwardness."

"We cannot impose only one religious concept of God, especially not by means of a vote in which certain religions would obviously prevail."

The Chinese delegate, Dr. Chang, said he hoped the Brazilian proposal to include this proposition in the

declaration would be withdrawn "to save the embarrassment of a vote."

Prof. Pavlov also opposed the opening paragraph of the proposed declaration which enunciates that "all human beings are born free and equal in dignity and rights."

"Freedom and equality in rights are a product of the social structure," Prof. Pavlov said.

Dr. Moreno, Colombia, defending the paragraph said: "There exist ideologies which claim to be progressive but in reality place man on the level of a dog."

The Committee will continue its debate to-day.—Reuter. *The Statesman*, 13th October, 1948.

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THE CHURCH AND THE ATOM BOMB

Crockford's Clerical Directory has produced a "justification" for Hiroshima and Nagasaki. In the preface to the 1948 edition, it alleges that the bombs were dropped because the Japanese threatened to massacre the Allied prisoners of war in their hands. It says: "The dilemma was perhaps the most awful which Christian men have ever had to face. The decision was made and the outcome proved successful." The "successful outcome" was the massacre of 130,000 men, women and children. Crockford is an authoritative publication, which carries great weight with the clergy. The anonymous preface is reputed to be written by a high Church dignitary. In his attempt to justify the unjustifiable, he has repeated an unfounded report. Both Sir James Grigg, who was War Minister at the

time, and the U.S. State Department have denied this threat, which was supposed to have been made through a neutral Power. The approach which the Japanese Cabinet made through Moscow was for conditions of surrender. This was rejected at Potsdam by Truman and Churchill, and is interesting to the Christian conscience as showing that, two months before the atom bombs were dropped, the Japanese were acknowledging defeat and contemplating surrender. The other historical fact which the clerics, who moralise on world politics, might consider is this. The Russians, who were told nothing about the atom bomb, agreed at Potsdam to march against Japan on August 9. The Americans dropped the first bomb on August 6 in what was claimed to be a last desperate effort to save millions of American and British lives. The Russians at that moment disposed of forces and material in decisive proportions against the Japanese continental armies. A further consideration is the repeated American claim that Hiroshima and Nagasaki were warned. Apart from the generalised "look-what's-coming-to-you" warning from Potsdam, 38 Japanese cities were specifically named and warned that they were open to the full weight of air attack. Hiroshima and Nagasaki were not among them. Crockford had better think again.—*New Statesman and Nation* (London), Aug. 28th.

[In view of this, what right has Britain or America to accuse Russia, or any other country, of endangering

peace over the question of atomic power? There is such a thing as Karma after all, as the West must find out. Even Jesus said, "He who lives by the sword shall perish by the

sword". And our Christian friends should set their house in order before trying to convert the Emperor of Japan to their religion.—*Editor, Maha Bodhi.*]

BOOK REVIEWS

"AUTOBIOGRAPHY OF A YOGI" by
Paramhansa Yogananda. *The
Philosophical Library, New York.*
\$ 3.50.

In his book, "Autobiography of a Yogi", Swami Yogananda relates many wonders. Some of them are credible. Others are, at least, illuminating. His account of the supernatural means by which un-scholarly students in India are able to pass examinations and obtain their degrees clears up a point that has long been a mystery to critical observers. The life of a Yogi is spent in the continuous realisation of divine union: he is able to mark the path of transmigration of "souls", predict the future, even to the extent of determining the duration of his own life; can affect the thoughts and actions of others; levitate and transport himself in super-physical bodies from place to place, defying space and gravity, and is endowed with the power of performing many other superhuman feats, not excluding the miracle of resurrection. To him, life and death are as one, and there is no sense of separation to mar his self-identification with the Cosmic-principle. Of all this we have abundant proof in Swami Yogananda's book. It might be expected that one so highly developed might be in danger of becoming slightly inhuman in his reactions—or lack of reactions—to the tragedies of ordinary life. Therefore it is with something like relief that we find the contrary to be the case. At the death of a beloved Guru, pupil or

friend, the Yogi exhibits a grief and despair that is even more poignant than that of the ordinary person. Swami Yogananda's pages are marked with many instances of intense emotional reactions to death. At the passing of his teacher he is "anguished", and implores God to preserve the Guru's life (p. 409). He is "grief-stricken", "stunned", "seething with rebellion", and "cannot trust" himself to revisit the hermitage with its sacred associations. "Beneath a hollow smile . . . a stream of black brooding polluted the inner river of bliss. . . ." When, later, he is given a vision of the resurrected Guru he "advanced to gather him hungrily in his arms" (p. 412 *et seq.*) After this follows a revelation of life on the astral planes that is reminiscent of spiritualist seance-rooms and the writings of Swedenborg, a glorified earth-life, without any particularly original features.

Reading of these and similar agonies of a very human kind that besprinkle the Swami's pages, a Buddhist is inclined to wonder where is that inner tranquillity of the heart that comes from the realisation of *Anicca*, *Dukkha* and *Anatta*? And what is the ultimate benefit of anything else, so long as that is not attained? If an accomplished Yogi is still not free from the grief and sorrow that enfolds all life, it seems that it is, indeed, the Buddha's doctrine alone that can release the heart from suffering, and that it is of greater value than all the performances of the Yogin or visions of the mystic.

For the rest, the book is a well-written

and entertaining chronicle of marvels, concerning which the reader can form his own judgment. Swami Yogananda has a style of light-hearted insouciance that car-

ries him successfully through the most extravagant passages.

ANAGARIKA SUGATANANDA.

NOTES AND NEWS

The Maha Bodhi Temple Bill.

The Buddha Gaya Temple Bill, which is before us as we write, is an example of the most one-sided legislation it has ever been our misfortune to see. As an attempt to render justice to Buddhists in this vexed question it cannot be taken seriously ; not only is it hopelessly inadequate, but is obviously designed throughout to render the Buddhist representatives of the Committee powerless to affect any issue concerning the Temple and its management.

In the first place, the Committee is expressly formed to give Hindus a permanent majority, *that no conceivable set of circumstances can deprive them of.* It is formed of four Hindus and four Buddhists, but the Chairman, who has the casting vote, is to be a Hindu. Not only this, but express provision is made that, in the event of the Collector of Gaya at any time being a non-Hindu, a Hindu shall be elected to serve in his place.

What does this mean? Its most obvious implication is that, in the unlikely event of the District Magistrate himself being a Buddhist, he would be disqualified from serving in the capacity of Chairman of the

Committee. But further than this, it also means that if the Collector were a Christian, Muslim, or other non-interested person, he would be equally debarred from the office. There can be only one interpretation put on this. It is that the Hindus are unwilling to accept a President whose vote would be cast impartially. Buddhists, on the other hand, would not only accept a disinterested President, but would welcome an impartial casting-vote.

Another point on which injustice is likely to develop is in the stipulation that the Buddhist members must be Indian nationals. There are few genuine Indian Buddhists, but many who at some time or another have claimed to be Buddhists, either because they honestly believe there is no difference between Buddhism and Hinduism, or from motives of self-interest. Who is to lay down the definition of a Buddhist? It must be clearly recognised by Hindus that Buddhism is a distinct creed, with its own doctrines and its own forms of worship. It is not a sect of Hinduism, any more than Christianity is a sect of Judaism. Buddhists will not be satisfied to be represented by the type of combined Hindu-

Buddhist that sometimes passes for a Buddhist in India. Buddhists in India are only too sadly aware of the overwhelming force of communal pressure, against which few individuals have the moral courage to stand apart.

Again, it is far from certain that it will always be possible to recruit Buddhist representatives with the necessary qualification of being Indian nationals. Here also, the point has been provided for in favour of the Hindus. It is laid down that any decision arrived at by the Committee, even though the Board is incomplete, shall be valid and not open to dispute. This means that, if the Board is at any time composed of five Hindus and only one Buddhist or none, its ruling shall be legal; also that if the Buddhist members, or any number of them, fail to attend, the Committee will function legally in their absence. Now, the Hindu members will be recruited locally, but it is more than probable that the Buddhist representatives will have to travel long distances to attend the meetings, at great inconvenience to themselves. They may not always be able to be present. It is to be expected that there will frequently be occasions when the Buddhist membership is incomplete. Nevertheless, Buddhists will have to accept the ruling of the Committee, and whatever motions are passed on such occasions. They will have no redress.

From this analysis it is clear that the Buddhist members, even when they are present in full numbers, will

be mere cyphers. They will have no effective voice whatever in the management of the Temple, and will at all times be subject to the will of the Hindu majority, backed up by a Hindu President. Can it be supposed that these Buddhist representatives will attend the meetings merely to act as supernumeraries, and will devote their time in travelling to and from Buddha Gaya for the satisfaction of fulfilling a merely nominal duty that renders no service to anyone?

We feel bound to point out to our Hindu friends that it is this type of sectarian legislation, the fear of which was a great factor in bringing about the unhappy division of India into Hindu and Muslim States. Studying it, the impartial observer is forced to draw certain conclusions regarding the fear expressed by minorities at the prospect of coming under Hindu rule, and is reluctantly driven to conclude that such apprehensions were not unfounded. This Bill is a caricature of justice.

The Buddha Gaya Temple is a Buddhist Temple, historically proved as such, and admitted by all educated Indians to be a traditional place of Buddhist worship. Buddhism is an international and universal religion, not a national creed like Hinduism. The land which rejected the teaching of the Buddha still wants to keep entire control of his shrine, still claiming, in the face of all the admitted evidence, that it is a Hindu Temple, although it stands on the very spot where the Buddha gained Enlightenment. In other Buddhist sacred places, such as Sarnath,

it was left for Buddhists of other countries, now classed as "foreigners", to rescue them from oblivion, to restore them to something of their former dignity and honour, and to make them centres of education and social service among all classes including the depressed classes—those despised members of Indian society to whom the religion of the Buddha extends the hand of brotherhood when they are rejected by their co-religionists. Yet now, these "foreign" Buddhists are debarred from having any concern with the Buddha Gaya Temple.

Remembering the policy in force in other Hindu Temples it seems not unlikely that the Hindu section of the Buddha Gaya Temple Committee may at some time wish to limit admission to the Temple to Hindus and Buddhists. In fact, this is exactly what is proposed in the Bill (*see Sec. 11, para 1 of the Bill*). The recent incident at the Vishwanath Temple in Banaras, when a Government Minister was refused admission on account of caste, does nothing to help inspire confidence in the Hindu attitude in such matters. Needless to say, Buddhists would never agree to such a policy, or any similar discrimination. Buddhist temples offer free access to all, regardless of race, creed or caste, so long as they enter in a reverent spirit and do nothing to interfere with the worship or offend the feelings of worshippers.

The minimum requirement for justice to be done to Buddhists by this Bill is an amendment giving them a clear majority in the Com-

mittee. In the matter of the election of Buddhist representatives, this should be made from candidates nominated by a responsible Buddhist organisation, such as the Maha Bodhi Society, or a group of such recognised organisations. This is the only way of ensuring that the members are genuinely representative of Buddhist opinion, and recognise the difference between Buddhism and Hinduism in doctrinal and ethical principles. The Maha Bodhi Temple is the most sacred spot on earth for millions of Buddhists both in Asia and the West, and it is to protect this holy place, in the name of those millions who are powerless to claim it, that the Maha Bodhi Society has been for fifty years striving for justice against the combined force of the Government and the Mahanth and his predecessors. The present bill is an insult to the intelligence of Buddhists, and can never be accepted by them in its present form.

An appeal is being drawn up setting forth the Buddhist claim to the control of the Temple, and will be distributed for signatures among all the leading Buddhist organisations of Asia, Europe and America. It will take the form of a worldwide appeal to be presented to the Government, and it is hoped that the signatures will be received before the 31st December. As it is not possible to circularise every Buddhist organisation we take this opportunity of asking all Buddhists who read this to write to the General Secretary, Maha Bodhi Society of India, expressing their willingness to

support the appeal. The names of those who do so will be included in the list of signatories to the appeal.

Meeting of Buddhist Associations in Calcutta.

A meeting was held in the Maha Bodhi Hall, Calcutta, on October, 17 to discuss the Buddha Gaya Temple Bill. Among those who spoke in condemnation of the Bill were Dr. Arabinda Barua, General Secretary of the Bengal Buddhist Association, the Anagarika P. Sugatananda, Mr. Jayadratha Choudhury, Joint Secretary of the Bengal Provincial Buddhist Association, the Ven Shin Kelasa, representative of the Supreme Council of (Burma) Mahasanghas, Mr. J. W. Swale Ryan, Secretary of the Maha Bodhi Society of Burma, Mr. Monoranjan Barua and Mr. D. Valisinha, General Secretary of the Maha Bodhi Society. It was unanimously decided that the Bill in its present form could not be accepted by Buddhists, and a further meeting was convened for November 7th.

The Pali Text Society.

We are glad to receive news that the Pali Text Society is again very active, under the secretaryship of that fine Pali scholar, Miss I. B. Horner. We understand that the Society is reprinting some of the principal texts, which will be a great boon to students, as it has been for a long time difficult to obtain copies. Miss

I. B. Horner is not only a profound Buddhist scholar but also an active friend of Buddhism. She is a member of the Buddhist Society of London and has lectured at their weekly meetings, where her masterly exposition of themes peculiar to Theravada Buddhism has been greatly appreciated. On another page we are publishing for the first time a valuable contribution from her pen which we trust will be read with keen interest.

World Pacifist Conference.

The date of the World Pacifist Conference to be held at Santiniketan has been fixed for Jan. 14—22nd., 1949. The conference, the idea of which originated in the minds of a group of Quakers, received the support of Mahatma Gandhi, who gave it his blessing and promised to attend it in person. Unfortunately, this was not to be, but the organisers have continued with the scheme with undiminished ardour since the Mahatma's death, and his spirit is the guiding light of their activities. The Secretary of the movement is Mr. Horace Alexander, and the meetings will be held under the Chairmanship of Dr. Rajendra Prasad. Pandit Nehru will attend the Conference for a day. The Maha Bodhi Society has been invited to co-operate in making the Conference a success. We send our most sincere good wishes to the organisers of the Conference, and to all who attend it. May they be blessed in their efforts to suggest a way of peace to this war-threatened world.

Bequest of Property to the Society.

Some years ago a gentleman from Ceylon who was on pilgrimage to India came in contact with the missionary work of the Society at its various centres. What he saw of its social and charitable work for the depressed masses impressed him deeply, and he remembered it for the rest of his life.

The sequel was that some time back the Secretary was informed that the gentleman in question, Mr. Nicholas Gunatillake, of Galle, had died, bequeathing valuable property in Galle to the Maha Bodhi Society of India. The bequest, which was in the charge of the Public Trustee of Ceylon, represents the major part of the late Mr. Gunatillake's estate, consisting of a house, some paddy land and other property. These properties bring an income of about Rs. 62 monthly, and are a very valuable asset to the Society.

It appears that Mr. Gunatillake had lived a very unostentatious life and the manner of his leaving this valuable legacy for public benefit is still more unostentatious. No desire for any sort of publicity or recognition is discernible in the wordings of his Will. It is a genuine act of charity which cannot but be admired. Since receiving the news of the bequest we have been trying to obtain a copy of his photograph but up to now we have failed in our attempt which is eloquent testimony to the simple life he seems to have led.

This good friend has shown his appreciation of the Society's work in the most practical and beneficial way, and the knowledge of having made this charitable provision, to come into operation after his passing, must have been a source of great happiness to him, and a supreme comfort in his last hours. He came to India with a pious intention to pay homage to the Buddha: his heart was moved by the compassionate work of Buddhists among the poor of the Buddha's own land: he returned and fulfilled the prompting of his awakened spirit. May the deed of mercy and charity bring him bliss for long hereafter.

The Proposed Inter-Asian Institute in Calcutta.

Last April final application was made to the Government of India for a grant of rupees 12 lakhs to buy land and start the proposed Inter-Asian Cultural Institute in Calcutta. Intimation has now been received that as the Society has not sufficient funds to carry out the scheme the Government is not prepared to consider the question of a grant although the Society was prepared to collect a part of the amount required to launch the scheme successfully.

In view of the cultural importance of the projected Institute we again wish to urge its claim for special consideration by the Government as it would be a matter of great regret if the scheme were to be delayed indefinitely for lack of financial backing.

Death of Noted Sinhalese Scholar.

It is with a sense of great loss that we record the death of the Ven'ble Pandita Yagirala Pannananda Nayaka Thera, Principal of Sudharmakara Pirivena, Ceylon. One of the most outstanding Pali scholars of Ceylon, the Ven'ble Pandita Pannananda Thera was also deeply venerated and loved for his saintly character. He is known for his two principal works, the *Life of Sri Sumangala* and his *Pali History of Ceylon*, a continuation of the *Mahavamsa* up to the present day. In the latter work he faithfully followed the literary style of the classic history, and his own writing is itself a classic of Pali composition.

As a young Bhikkhu, the Ven'ble Pannananda was one of the most ardent supporters of the Anagarika Dharmapala in his work for the revival of Buddhism, and all through his life remained a close friend and supporter of the Society. Our heartfelt sympathy goes out to his pupils and friends in their great loss, and we share their grief at the passing of one who represented an ancient tradition of Buddhist scholars of Sri Lanka, and whose name is worthy to rank with some of the most illustrious of his predecessors.

New Members.

We are giving below the names of members of the Maha Bodhi Society enrolled since the last list was published. Messrs. A. S. R. Chari and

Ganga Charan Lal are long-standing members who have now decided to become life-members by paying Rs. 250/- each. Mr. K. Y. Kira has been a generous supporter of the Society from the time of the founder. We are happy to welcome these friends as life members and congratulate them on their decision and trust many others will follow their example.

LIFE MEMBERS

(1) A. S. R. Chari, India. (2) Ganga Charan Lal, India. (3) K. Y. Kira, U. S. America. (4) Sister Anagarika Goutami, Ceylon.

ACTIVE MEMBERS

(1) R. P. Bassi, India ; (2) Dwijendralal Barua, M.A. ; (3) Major R. Raven Hart, Australia ; (4) Ahimsavadi K. S. Dharmapala Upasaka, Ceylon ; (5) D. M. D. Wilson, Ceylon ; (6) Mrs. D. J. Kotelawala, Ceylon ; (7) M. D. Edwin, Ceylon ; (8) W. Bodhipala, Ceylon ; (9) H. B. Ratnayake, Ceylon ; (10) U. Thein Nyun, Burma ; (11) Ba Maung, Burma.

Sarnath Anniversary.

The eighteenth anniversary of the opening of the *Mulagandhakuti Vihara* will be celebrated in Sarnath on the 14th and 15th of November. The sacred relics enshrined in the temple will be carried in procession and exhibited for worship. Her Excellency Mrs. Sarojini Naidu, Governor of U. P., who was prevented last year from presiding

owing to illness, has been invited to do so this year.

Secretary of Maha Bodhi Society of Burma Visits Calcutta.

Mr. J. W. Swale Ryan, Hon. Secy. of the newly-formed Maha Bodhi Society of Burma, is at present on a short visit to Calcutta from Rangoon. Mr. Swale Ryan, who is a prominent Rangoon businessman, was co-founder of the Burmese Maha Bodhi Society with the late U Tin Tut.

Anagarika Dharmapala Memorial in Colombo.

On September 17th Mr. D. S. Senanayake, Prime Minister of Ceylon, laid the foundation stone of the Anagarika Dharmapala Memorial at the Maha Bodhi headquarters at Maligakande. In his speech, the Prime Minister declared that the Anagarika Dharmapala will always be remembered as Ceylon's national hero of modern times. He said that the day was unique, in that the celebrations for the restoration of Mahiyangana began that morning, and he was now participating in an event that would perpetuate the memory of one of the greatest sons of Lanka. He hoped that the building would

stand till the coming of Maitriya Buddha.

The foundation stone was laid to the chanting of *pirith* and the silver trowel that was used was presented to Mr. Senanayake after the ceremony. The Ven'ble P. Vajiranana Maha Thera, President of the Maha Bodhi Society, in calling upon the Prime Minister to lay the stone, said that Mr. Senanayake would be remembered by posterity for his achievement in getting back the freedom of Lanka without shedding a drop of blood, and that under his wise and undisputed leadership the country would prosper.

A total of two lakhs of rupees is required for the building of the memorial and we trust that this amount will be contributed by the Anagarika Dharmapala's thousands of admirers all over the world.

The Sanchi Relics.

Our readers will note from the intimation to be found elsewhere in this journal, that the date of the arrival of the sacred Relics of Sariputta and Moggallana arahans has been altered from November 16th to December 16th, 1948. The programme in other respects remains the same

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THERAS SPEAK

I will restrain thee, heart, as elephants
Are by the towngate's sallyport kept back.
I'll not abet thee in thy naughty ways,
Thou net of wishes, thou of body born,
Not thine 't will be, thus checked, to go at large,
As elephant that wins not through the gate,
Struggle thy best, thou witch, again, again;
Thou shall not roam, who are to sin so fair.

Vijitasena, Theragatha.

God rains as 't were a melody most sweet,
Snug is my little hut, sheltered, well-roofed.
There in I dwell, and peace within my heart.

Girimananda, Theragatha.

AVERSION TO NIBBANA*

H. D. RATNATUNGA

The subject of this lecture is aversion to Nibbana. It is not difficult to be understood. If one asks oneself the question "Do I like not to be given any opportunity to enjoy by seeing pleasant sights, hearing melodious tunes, smelling sweet scents, tasting delicious food, experiencing comfortable contact to the body, and entertaining pleasant ideas?"—and if the answer which suggests itself be in negative, then this one has in him an aversion to Nibbana, that is to say, this one does not like to cut himself off from the sources of enjoyment and cease in Nibbana.

The reason for this aversion to be cut off from the sources of enjoyment is the deep seated attachment for every thing that induces pleasure and happiness, *somanassa* and *sukha*. This attachment rejects everything that obstructs the enjoyment of pleasure and happiness. Nibbana which does not afford opportunities for enjoyment must necessarily be repugnant to the ignorant worldling whose sensual excitement is yet ascending and has not reached its climax which is the turning point towards Nibbana.

This aversion to Nibbana arises on three supporting points:—(1) Proclivity for enjoyment, *Pancakama-*

gunika-raga; (2) Concept of an enjoyer, *attani*; and (3) Concept of things as belonging to that enjoyer, *Attaniya*. Enjoyment is had by the mind through its avenues eye, ear, nose, tongue, body and mind. The things that are enjoyed are form, sound, smell, taste, tangible things and cognizable things. Form (*rupa*) is very soothing and therefore pleasant to the eye. Similarly sound, smell, taste, tangible things and cognizable things are respectively soothing and therefore pleasant to the ear, nose, tongue, body and mind according to the idiosyncrasy of the person experiencing contact. What is soothing and pleasant to one may be very disagreeable and painful to another. Where things are disagreeable and painful, there arise unhappiness and suffering, *dukkha* and *domanassa*. Beings cling to things agreeable and shun things disagreeable. There is thus attachment and aversion both of which worry the being. Attachment pulls the being towards the object and aversion pushes the being away from the object. In either case, the object be it agreeable or disagreeable, causes consciousness to function in the being. In both cases desire is focussed on the object to make it agreeable and both cases evince a proclivity for enjoyment (*Kamaraga*). This is two-fold, *Vatthukama* and

* Summary of Dona Alpina Ratnayaka Trust. Lecture.

Kilesakama. When I desire to have a car, I have Vatthukama, and when I desire to have a joy ride in it, I have Kilesakama. Vatthukama relates to possession of property and Kilesakama relates to the enjoyment of concepts. Pancakamagunikaraga is the attachment for the material objects of sensation, form, sound, smell, taste, and tangible things.

The second supporting point of the aversion to Nibbana is the concept of the enjoyer, ego, attani. This idea of an ego enjoying things leads on to the third supporting point of the aversion to Nibbana, namely, that of belongings to the ego, attaniya. Thus on this tripod of pancakamagunikaraga, the concept of attani and the concept of attaniya, stands aversion to Nibbana. These three supporting points arise in the so-called being sojourning in samsara without ceasing in Nibbana. It is therefore necessary to understand what samsara is, what the being is, and what Nibbana is.

Samsara consists of the conditioned sankhata. It is defined as the incessant unbroken continuation of the five groups, the centres of flux, and the elements of flux. The groups are rupa, vedana, sanna, sankhara, vinnana, (form, sensation, perception, volition and consciousness). They are called pancakkhandha. The centres of flux are eye, ear, nose, tongue, body and mind where form, sound, smell, taste, contact and concepts meet, mix and become new centres of flux. They are called the twelve-fold ayatana. The so-called elements

flux, meet, mix and become new elements. They are eighteen in number consisting of six triplets: (1) eye, form and visual consciousness; (2) ear, sound and auditory consciousness; (3) nose, smell and olfactory consciousness; (4) tongue, sapids, and gustatory consciousness; (5) body, tangible things and tactile consciousness; and (6) mind, concepts and mind consciousness. This triple breaking up of the conditioned sankhata is effected for dispelling the illusions of beings according as they are confused in the groups or in the centres of flux or in the so-called elements by showing the absence of the possibility of an error which will not show up even a subtle and evasive entity, attani, which subsists and escapes detection. The same five groups analysed in a different manner are seen as the twelve ayatanas and analysed in yet a different manner are seen as the eighteen so-called elements. Of the centres of flux, ayatanas, six are internal centres ajjhattikayatana, namely, eye, ear, nose, tongue, body and mind; the remaining six are external centres, bahirayatana, namely, form, sound, smell, taste, tangible things and concepts. The attachment between the internal ajjhattikayatana and the external bahirayatana is grasping, the presence of which converts the groups, pancakkhandha into grasping groups pancaupadanakkhandha. The groups existing in ignorant worldlings are grasping groups because they go on grasping objects of sensation, theories and samsara, behaving like a fire which,

while consuming that which has been set aflame, heats the adjoining fuel and sets it aflame. The groups existing in the Arahats are mere groups *pancakkhandha* from which the grasping properties have been eradicated. Of the eighteen so-called elements, six are subjective elements, namely, eye, ear, nose, tongue, body and mind, six are objective elements, namely, form, sound, smell, taste, tangible things and concepts; and the remaining six are cognitive elements, namely, visual cognition (*cakkhu vinnana*), auditory cognition (*sota vinnana*), olfactory cognition (*ghana vinnana*), gustatory cognition (*jivha vinnana*), tactile cognition (*kayavinnana*) and mental cognition (*manovinnana*).

The world arises with the arising of these centres of flux. The being is lulled and tortured in the same centres of flux. The being is fatigued also in the same centres in the repeated alternations of birth, decay, death, sorrow, lamentation, ill, grief and despair undergoing the pains of undesirable association, undesirable separation and want of the fulfilment of wishes. Between pleasure and pain the ignorant worldling gets fatigued.

Nibbana is the cessation of the grasping groups, centres of flux, and the so-called elements. There, *khandha*, *dhatu*, *ayatana*, have no play. The *khandha*, *dhatu*, *ayatana* which thus cease in Nibbana are those of the individual processes of the so-called being. Samsara does not cease in Nibbana but individual grasping groups no longer arise in

Nibbana. Nibbana thus appertains only to the animal flux. Beings in samsara go on ceasing in Nibbana but Nibbana does not annihilate samsara nor does it reduce samsara by taking away beings from it and filling up Nibbana. To the ordinary thinker these statements appear to be real paradoxes as being contrary to received opinion and seemingly absurd. But on a careful examination and intelligent observation and a piercing analysis of the being, it will be found that these statements are really well founded. The paradoxical nature of the statements that in spite of subtraction, there is no reduction in the quantity from which subtraction takes place and that in spite of addition there is no increase of the quantity to which the addition is made, arises owing to the notion of identity of samsara, identity of Nibbana, and identity of the being sojourning in samsara and ceasing in Nibbana.

Once the being is understood properly, the notion of identity disappears and the paradoxical nature of the statements disappears with it. If in the analysis of the being no permanent identity is found and the being is seen as a pure process of dependent origination where one thing completely changes into another thing without any kind of transference of any thing from one to the other as the flame of a candle in the first watch of the night turning into the flame of the candle of the second watch of that night without any kind of transference of any thing from the flame of the first watch to the flame of the second watch, then we shall see

that there is no identity of samsara or of Nibbana and that the apparent paradox is really a well-founded truth. Flames ceasing to burn neither increase nor decrease anything in the world of matter. The cessation of a flame does not mean that a Mr. Flame disappeared and hid himself in an unknown place. The flame of a candle is a condition into which the solid wax has turned. Heat is applied to the solid wax which then turns into a liquid and then into a volatile inflammable gas under the action of heat and bursts forth into a flame. The reduction of the heat of this flame by bringing a copper spiral over the flame causes the flame to disappear. What happens in this case is that the copper spiral rapidly lowers the temperature of the flame to such an extent that the wax vapour cannot get ignited. The rapid succession of ignition fails and there is no flame. The wax vapour supported the flame only so long as there was sufficient heat in the vanishing flame to ignite the next volume of vapour. So long as there is no heat to ignite the next volume of vapour there is no possibility of ignition and no flame bursts forth thereafter. There is no departure anywhere to empty one and fill another. The flame ceased where it arose. Similarly when a being ceases he ceases there where he arose and does not rearise owing to the absence of the heat of grasping upadana to ignite subsequent groups. Though the flame ceased, solids, liquids, heat and gases go on arising and rearing, integrating and disintegrating for

ever. In the ocean great waves reach the shore and cease but the ocean in which the waves occur go on for ever. Even so though individual processes called the beings at appropriate periods cease in Nibbana, yet the samsara process goes on for ever arising and rearing, integrating and disintegrating.

To the sensualist this disappearance in Nibbana of all possibilities of excitement in which he has been accustomed to take such great delight as a sort of second nature that he cannot clearly perceive the real defects thereof, is an undesirable repugnant condition which creates in him an aversion. This is due to the ignorance of the assada, adinava and nissarana (arising, consequences, and cessation) of sensual excitement and ignorance as regards himself, the ego attani, and its belongings, the attaniya.

Individual processes called the beings arise as fivefold grasping groups (rupa, vedana, sanna, sankhara, vinana). The group form (rupa) arises on the four essentials: (1) tridimensionally spreading out extension, (pathavi); (2) binding, yielding, coherence (apo); (3) converting, preserving, combining, changing, maturing, sharpening, intensifying heat (tejo); and (4) moving, vibrating, oscillating, scattering, motion (vayo). These four essentials are inseparable for the reason that they arise always together along with colour, odour, taste, and nutriment. These eight are called the Octad.

The first four of the Octad are inseparable forces whose flux with the

last four thereof in various degrees of tension appears differently as solids where the extension mode (pathavi) is predominant ; as liquids where the yielding cohering mode (apo) is predominant ; as fire where the converting, preserving combining, changing, maturing, sharpening, intensifying mode (tejo) is predominant ; and as gases where the moving, vibrating, oscillating, scattering, mode (vayo) is predominant.

The mahabhutas are therefore not earth, water, fire or air. The earth as a solid is a manifestation of the mahabhuta with pathavi mode in excess. Water as a liquid is a manifestation of the mahabhuta with the apo mode in excess. Fire as heat is a manifestation of the mahabhuta with the tejo mode in excess. Air as a gas is a manifestation of the mahabhuta with the vayo mode in excess. These are all bhutarupa.

We cannot sense the mahabhuta the first four of the octad Suddhatthaka. We cannot sense gravitation *per se* but we can sense things gravitated. Similarly when the mahabhuta the first four of the octad are in flux with the last four of that octad, we are able to sense the mahabhuta as solids, liquids, fire and air. Thus flux of the first four with the last four of the octad constitute the mahabhuta section of the Rupakkhanda. In this flux we see all non-organic matter from atoms and molecules to nebulae and mighty world systems. This flux is not self-conscious.

The second flux is that of matter and material qualities where the first

flux combines with the material qualities (upada rupa), exhibiting all organisms. These material qualities fall into ten classes: (1) Sensitive organs (eye, ear, nose, tongue, body); (2) Fields of sensation (form, sound, odour, sapids); (3) Sex (female and male); (4) Base (nucleus); (5) Life (vital force); (6) Nutrition (edible food); (7) Limitation (space); (8) Communication (body, speech); (9) Workability (plasticity, lightness, pliancy, adaptability); and (10) Characteristics (integration, continuance of integration, decay, impermanence). These organisms are two-fold: (1) plant organisms and (2) animal organisms as such pure organisms.

The third flux is the being where the things of the non-organic flux and the things of the organic flux are both devoured by consciousness, vinuana. This third flux occurs when vinnana establishes contact with matter as bhuta rupa and organisms as upada rupa. It is in this third flux that attachment to samsara and aversion to Nibbana operate. This flux is self-conscious. In the first flux only chemical action takes place. In the second flux chemical action with organic action functions. In the third flux function chemical action, organic action and psychic action. The relevancy of the three fluxes is that the being cannot be explained without explaining the first flux matter and the second flux organisms as the third flux is where consciousness vinnana binds the other two fluxes as will presently be explained. In this third flux, the being goes on in utter ignorance of the

actuality of grasping and rejecting everything that comes by in response to the idiosyncrasy of the being. The prototype of this grasping and rejecting in this self-conscious flux is seen in the non-organic flux as attraction and repulsion and in the organic flux as assimilation and excretion. The non-organic and the organic fluxes including as they do all the solids, liquids, fire, gases, plants and animal organisms as such all constitute the upada rupa section of the rupakkhandha.

Rupakkhandha, the form group, and rupa, the visual object, may lead to some confusion. Rupakkhandha includes the visual object rupa as well as sound, smell, taste and tangible things. This rupa as the visual object has a limited meaning as against rupa in rupakkhandha which has a broad meaning. Rupakkhandha, the form group, as such owes its existence to its being known as form by consciousness through one of its supporting points, perception. But for this consciousness, there will be no chair, elephant, or mountain. All these will be mere matter. It is the property, perception, of the consciousness which draws the differences and similarities of material objects and of concepts of identity such as soul, gravitation, and other ideas. It is this property, perception, of the consciousness that draws the distinctions as a male and a female. There are no males or females as such. What we call males and females are only different arrangements of the Octad Suddhatthaka in flux with upadarupa and vinnana yielding re-

ciprocating facilities. They are positive and negative aspects found not only in the animal flux but also in the organic and non-organic fluxes.

The second grasping group is that of sensation, vedana. This group arises on the contact of vinnana with the objects of sensation and the organs of sensation. Sensation is six-fold according as the knowing is through the eye, ear, nose, tongue, body, mind. Sensation sprung from eye contact is cakkhuvinnana ; sensation sprung from ear contact is sotavinnana ; sensation sprung from nose contact is ghanavinnana ; sensation sprung from tongue contact is jivhavinnana ; sensation sprung from body contact is kayavinnana ; sensation sprung from thought contact is manovinnana.

The third group is that of perception, sanna. This is a mental property which takes note of similarities, differences, and peculiarities of the objects of sensation and identifies them as a chair, an animal, a soul, or other things as an individual entity. Perception is six-fold according as it refers itself to form, sound, smell, taste, contact, thing.

The fourth group is that of volition, sankhara. It is grasping which swallows up form, sound, smell, taste, contact, thing as object eye, ear, nose, tongue, body, mind as subject, and concept as the medium between the object and the subject. Volition upbuilds forms in accordance with their form-ness ; sensation in accordance with their sensation-ness ; perception in accordance with

their perception-ness ; conceptive actualities in accordance with their conception-ness ; and consciousness in accordance with its consciousness-ness. Sankhara converts the already conditioned sankhata into a reconditioning abhisankaranaka. These four groups rupa, vedana, sanna, sankhara in the conscious flux of the being behave in the same ways as the four mahabhutas (pathavi, apo, tejo, vayo) in the non-organic flux behave. When two pieces of dry wood are rubbed vigorously together there is friction, there is vibration, there is the adjustment of the atoms and there is heat. On these four, pathavi, apo, tejo, vayo, there bursts forth a flame. When the dry wood happens to be brushwood or grass or chaff or rubbish or logwood the respective fires are named after the burning material as brushwood fire, grass fire, chaff fire, rubbish fire or logwood fire. Similarly when external form, rupa, as object is rubbed against internal form as subject, there is friction, there is the vibrating feeling (vedana), there is the arranging perception (sanna), there is the converting, sharpening, volition (sankhara). On these four rupa, vedana, sanna, sankhara, bursts forth consciousness, vinnana. When the rupa happens to be visual form, the vinnana is called visual consciousness, cakkhu vinnana; when the rupa happens to be sound, smell, taste, contact or thing, it is named after the cognized rupa as sotavinnana, ghanavinnana, jivhavinnana, kaya vinnana and after the cognized nama, as manovinnana. Thus arises the fifth group vinnana,

An example will make the arising of the grasping group, kamaraga, attani, and attaniya clear. I see a cube. I hear it when it is being cut as a grinding. I smell it when warmed as a peculiar odour. I taste it as sweet. I feel it as hard, vedana. I perceive it as sugar, sanna. I like this, tanha, kamaraga. I grasp it and know it (vinnana) as a thing belonging to me, Attaniya. I consider myself the enjoyer, Attani. I do not like to be deprived of it. I have aversion to this deprivation.

The being is not the object of sensation nor is he the subject of sensation nor is he the consciousness binding the object to the subject as the knowledge between the two. The object has its own line of dependent origination in the beginningless non-organic flux alongside of the other two members. The subject has its own line of dependent origination in the beginningless organic flux alongside of the other two members. Consciousness has its own line of dependent origination alongside of the other two members in the beginningless conscious flux as the knowledge between the organic and non-organic fluxes. Each member of this triplicity is as old as and not older than its other two members. Each member of this triplicity is a momentary unit arising in dependence lasting and vanishing as such unit giving rise to the next unit. These three members arise afresh at this present moment in dependance upon the past moment and vanishes (never destroyed) giving rise to the next unit. These arisings occur at this very moment in the un-

fathomable depths of nebular formations as well as in the heights of the brahma planes. They are not the beings. They are the flux of the six modes, pathavi, apo, tejo, vayo, akasa, vinnana as explained in the Mahatitthayataka Sutta, Tika Nipata, Anguttara Nikaya. "Channam bhikkhave dhatunam upadaya gabbhassa avakkantihoti, Okkantiya sati nama-rupam." The arising of the six modes is the cause of the simultaneous succession of the embryo. On the arising of the embryo namarupa arises. The six modes go on arising from beginninglessness. On this arising the non-organic and the two organic fluxes take place. These go on for ever. The process of the reproduction in the case of the amoeba will throw a flood of light here.

On the triple crossing of these fluxes arise rupa, vedana, sanna, sankhara, vinnana as subject, object and consciousness. When form as object confronts the eye as subject, there arises vinnana between the two. This triple contact is phassa, (Cakkhunca paticca rupeca uppajjati cakkhuvinnanam tinnam sangati phasso). Similarly when sound, smell, taste, tangible things and concepts confront ear, nose, tongue, body, and mind there arise vinnana knowing the sound, smell, taste, contact and concepts. Each of these crossing points is a momentary being and the summation of these rapidly crossing points, the one point turning into another point, constitutes the apparently unitary "I" which eludes the majority of the most searching

brains. Just as the summation of the impacts of the different pictures rapidly falling on the screen of a cinema, each a modification of its predecessor in such rapid succession that the retina of the eye cannot keep equal pace shows an apparently unitary individual behaving in different ways, even so the triple crossing points occurring in such rapid succession that the unintensified mind cannot keep equal pace show an apparently unitary being behaving in different ways seeing, hearing, smelling, tasting, feeling, thinking, acting, enjoying, suffering and forming theories and views. On this apparently unitary "I" concept rest vatthukama as pancakamagunakaraga and kilesakama as the concepts attani and attaniya. This attachment and the concepts are the blinds, hindrances, which as kamacchanda (sensuality), vyapada (animosity), thinamiddha (sloth and torpor), uddhaccakukkucca (flurry and worry), and vicikiccha (perplexity) cloud the clear vision.

The sensation which arises on contact with agreeable objects is somanassa. The doctrine here is contained in the Mahanidana Sutta of the Digha Nikaya. On this pleasure arises tanha for the object and there is an exertion to acquire that object pariyesana. On pariyesana arises the acquisition of the object, labha. On labha there follows discrimination as to the desirability or the undesirability of the object, vinicchaya. On vinicchaya arises attachment, chandaraga. On chandaraga arises the concept of the ego, the individual, addhyavasana. This ego concept is

what is called attani. On the arising of the concept of the ego there follows grasping, upadana, of the object. On this grasping arises the unwillingness to part with the object, macchhariya. On this macchhariya arises the protection of the acquired object, arakkha. In protecting the object the being considers that the object is his and does not belong to others and resorts to weapons of offence to retain the object ; he quarrels with others and kills others ; he utters falsehood and uses rough words and sneaks ; he commits adultery and fornication ; he uses ways and means to deprive others of their belongings to secure them for himself or for the pleasure of punishing others ; and commits all other crimes against person and property.

Just as the amoeba becomes a grasping organism when it desires to seize its food and into other mechanical shapes appropriate for other purposes, even so the being becomes the visual process when it sees ; auditory process when it hears, a smelling process when it smells ; a gustatory process when it tastes ; a tactile process when it contacts ; and a mental process when it thinks. In all these processes, vedana arises followed by attachment, pancakamagunikaraga, and the concepts attani and attaniya and they take such a strong hold that the idea of separation of the self and its belongings from sensuality becomes obnoxious and there results the unwillingness to cease in Nibbana, the aversion thereto.

The attani ego concept is twenty-fold. The teaching here is the

Sakkayaditthi. Each grasping group is viewed in four different ways by conceiving an undying, unchanging, everlasting substance called a soul as being identical with, included in, lying outside of, and being compounded with that grasping group. The identity view is where the grasping group is considered as itself the soul. The inclusion view is where the grasping group is considered as a receptacle enclosing the soul as a relic in a casket. The exclusion view is where the grasping group is considered as that which projects a soul as a shadow from a tree in the presence of light. The composition view is where the soul is considered to be an admixture with the grasping group like the scent in a flower or the oil in a linseed. The five grasping groups considered in these four-fold ways yield the twenty-fold sakkayaditthi, soul concepts. These twenty views are held not by one and the same being but by different beings according to their own ways of thinking commensurate with the degree of intensity of the power of understanding. The majority of the ignorant worldlings think that the body, rupa, is itself the soul and have objections to cremate dead bodies. As intelligence grows, the soul is transferred from the form into sensation, then into perception, then into volition, and then into consciousness, vinnana. As intelligence grows keener the identity view is rejected in favour of the inclusion view, then into the composition view and then into the exclusion view. Whichever grasping group is considered as the soul,

whether as identical with it, or as included in it, or as compounded with it, or as excluded (projected) from it, that becomes the attani and the remaining grasping groups become the attaniya belongings to that attani, soul. Thus there are twenty attani views and twenty attaniya views.

On this sakkayaditthi soul views arise the sixty-two fold world theories regarding the being's existence relating to the past, present and the future as stated in the Brahmajala Sutta of the Digha Nikaya. Of the sixty-two fold theories eighteen are based on the present in relation to the past and the remaining forty-four are based on the present in relation to the future. The present is the stand-point from which the view is projected either into the past or into the future. The importance of understanding these soul concepts and world theories to the Buddhist is immense. The examination of these soul concepts and world theories materially assists the student of Buddhism and the follower of the path to understand anatta without which Nibbana is meaningless. Without a knowledge of what a being is and what he is not, what samsara is and what it is not, it is impossible to pass through the Noble Eightfold Path by that clearness of vision, Sammaditthi, which constitutes the first factor of that path and the stepping-stone to the life of purity which leads to the sight of Nibbana.

All the infatuations, sensuality (pancakamagunikaṛaga), the attani and the attaniya arise on feeling (vedana) at the triple crossing of the

subject, object, and consciousness. When form confronts the eye and visual consciousness fuses the two, the being is the visual process. Here the unsatiated ignorant worldling entertains desire which is followed by grasping and he drifts in the anusotagami down-stream process and sojourns in Samsara suffering the agonies of (jati, jara, marana, soka, parideva, dukkha, domanassa, upayasa) birth, decay, death, sorrow, lamentation, ill, grief and despair and is averse to Nibbana owing to the unwillingness to be separated from sensuality appertaining to himself through his belongings. Similarly on each of the auditory, gustatory, olfactory, tactile and conceptual processes, the unsatiated ignorant worldling entertains desire and drifts in the anusotagami down-stream process and sojourns in samsara suffering agonies. But on the other hand, on the same vedana arising at the triple crossing, the satiated being ceases to entertain desire and proceeds in the patisotagami upstream process rowing against the currents of sensuality appertaining to himself through his belongings. The aversion which up to this point ran against Nibbana recoils and revolts against samsara. Aversion to Nibbana now turns into aversion to Samsara. This is due to the fact that sensuality has reached its climax and the being is satiated and fed up with enjoyment.

At this point the being is able to see the misery owing to the thinning of the sensuality cloud (Kamacchandha) and the Buddha's doctrine becomes acceptable. He is now ready

and willing to listen to the Dhamma. He hears it, tries to understand it, and begins to follow the Noble Eight-fold Path. He views actuality as what it is, freed from views and theories. He proceeds to know the cause of misery, the Samudaya Sacca, and strives, Maggasacca, to work out his liberation, Nirodha, from the misery, Dukkha. With this object in view he counteracts lobha, dosa, moha (greed, animosity, ignorance) in the avenues of the mind, mouth, and body through Sammasankappa, samnavaca, and sammakammanto. He purifies his conduct through samma-ajivo. He rows against the currents of sensuality through samnavayamo by avoiding akusala and keeping to kusala. He becomes cautious and wary through sammasati and tranquillizes his body and mind from all excitement and develops the essentials for the paths the Bojjhangas, Mindfulness (sati), Searching the truth (dhammavicaya), Energy (viriya), Pleasurable interest (piti), Serenity (passaddhi), Concentration (samadhi), and Equanimity (upekkha). This last factor of the Bojjhangas is the point at which the desires as aversion to Samsara and aversion to Nibbana both begin to cease as Tanhakkhaya at the vicinity of the Arahatta Magga citta with the arising of which the being jumps off samsara and lands on the shores of Nibbana. Here the Arahata lasts as a group of pure khandhas freed from the grasping adhesion and conceptual views till the arising of the citta for the last time as parinibbana. Thereafter consciousness arises no

more. The triple crossing fails. With the failure of the triple crossing vedana fails, tanha fails, upadana fails, bhava fails, jati fails, jara marana, soka, parideva, dukkha, domanassa, upayasa fail and the misery ends as was said by the Buddha in the Mahaparinibbana Sutta :—

Yo imasmim dhamma vinaye appa-
matto vihessati

Pahaya jati samsaran dukkhassan-
tam karissati.

In the case of such a crossing what existed was a repeated alternation of happiness and misery, a fitful fever in the true sense of the words. What happens in Nibbana is the cessation of this alternation by the cessation of the crossing of the subject, object, and consciousness. Vinnana ceases to burst forth any longer fusing the subject with the object. The subject is not destroyed. The object is not destroyed. Consciousness is not destroyed. As at every crossing point in samsara, here, at the last crossing point also, the subject arises, lasts and vanishes, the object arises, lasts and vanishes, consciousness arises lasts and vanishes. After the vanishing at this last point of crossing, all crossing in that peculiarly individual grasping group ceases. The fluxes keep on producing groups of misery in dependent origination as processes. The beginningless coming together, the beginningless falling asunder of the six modes pathavi, apo, tejo, vayo, akasa, vinnana, as individual fluxes, non-organic, organic, and conscious, go on repeatedly arising

as samsara. The individual fluxes go on reproducing and each flux ceases reproducing at its appropriate time. The conscious flux culminating in the Arahāt ceases reproducing at the Arahāt Magga citta and ceases to be born thereafter. Nibbana is there. This Arahāt sees Nibbana face to face. If at that stage this purified being with his enlightenment finds that this Nibbana is undesirable, he can jump headlong into samsara again provided he is willing to jump into a pit from which he has risen with great difficulty and feels the happiness of deliverance. Nibbana is not a mere hope to be realized after death. While the Arahāt is living he sees Nibbana in its aspects and he passes away of his own accord thoroughly satisfied that everything that should be done had been done and that nothing more remains to be desired as was said by

every Arahāt before he ceased in Nibbana. "Khina jati, vusitam brahmacariyam, katam karaniyam, naparam ittathayati (Sanyutta). He passes away with perfect satisfaction fully conscious and unruffled.

Let us work hard and ascend those heights on which the Arahāts enjoyed supreme tranquillity on the shores of Nibbana and see for ourselves whether we should prefer samsara to Nibbana. If we do not, then we can cease in Nibbana ; but if we do prefer samsara to nibbana, we can redevelop aversion to Nibbana and plunge headlong into Samsara. A fallen leaf from the stem of the branch of a tree may readhere to the old stock before a person who had seen Nibbana desires to reproduce misery again in samsara.

*Homage to the Buddha,
May All Be Free From Misery.*

THE MILITANT CHRISTIAN : A STUDY IN INTOLERANCE

SRI PRIVADARSI SUGATANANDA

In a talk in a series called "World Religions" given sometime ago by the British Broadcasting Corporation, and subsequently published in full in the B.B.C.'s official organ "The Listener", a Mr. David Bentley-Taylor essayed to make a comparison between Buddhism and Christianity. Before going into the subject of his remarks it should be understood that Mr. Bentley-Taylor's sole claim to

pose as an authority on Buddhism is the fact that he spent some time in China as a Christian missionary. To many this may appear a rather slight foundation for an unbiased comparison of two ancient religions, but to the arrangers of the B.B.C's Home Service it evidently appeared adequate.

Mr. Bentley-Taylor exposed the superficiality of his knowledge almost

at the outset, when he informed his listeners that the Buddha attained Enlightenment beneath a Banyan Tree. This, however, is an unimportant point in comparison with what followed. "Gautama", said Mr. Bentley-Taylor, "lived and died a Hindu, and . . . many of His views reflected strongly His Indian and Hindu background".

At the time of the Buddha, Vedic Brahmanism was already in decay, and the Buddha pointed out many of its faults,—the tendency to substitute the dead letter of the law for its living spirit, the belief in the efficacy of ritual and sacrifice, particularly animal-sacrifice, and its insistence on the caste superiority of the Brahmin. But it had not yet become Hinduism, which was a later development, the result of the impact of Buddhist thought upon Vedic culture, and a fusion of the two. The Buddhist outlook can be traced very clearly in the Upanishads, and it is from this amalgam that modern Hinduism emerged. Apart from this, the differences between Buddhist and Hindu philosophical concepts are many and radical. The Buddha himself emphasised these differences, and they comprise all that part of the Buddhist system which is summarised under the heading "Right Views", the first step in the Noble Eightfold Path.

Of the Eightfold Path itself, Mr. Bentley-Taylor remarked, "If you imagine you are going to get any help in the battle of life from this teaching, it is here that you are likely

to be disillusioned". He then enumerated the eight stages of the Path, but failed to indicate why disillusionment was likely to come from following it. In the manner customary with Christian theologians, he was content to make a statement without feeling the need to substantiate it, and doubtless very few of his listeners were aware of anything logically lacking in the good gentleman's mode of presenting his argument. The Christian is conditioned to receive dogmas without question; it is one of the reasons why in the West religion and philosophy have been for so long considered antagonistic, and the rationalist thinker, from time immemorial, looked upon with suspicion by the Church. He has been either openly persecuted or contemptuously ignored, according to the particular age in which he lived. If he was unfortunate in his era, like Giordano Bruno, he went to the stake.

Mr. Taylor then went on to draw a historical picture of Buddhism according to his limited knowledge and unlimited prejudice, and to compare the development of the Northern and Southern schools. He made much of the way in which the former has substituted faith and trust in external aid for the doctrine of self-salvation preached by Sakya Muni. The teaching of the Founder, he said, has been drastically reversed in the countries where Mahayana prevails. He made it clear that in his opinion this was a grave corruption of the original teaching. Yet later, with the naive disregard of consistency

characteristic of his calling, he criticised the Buddhist doctrine of self-salvation on the ground that it offers nothing to "sinful, struggling men and women in East and West," who, apparently, need an external divine aid to get them out of their plight. Having castigated the idolatry of Mahayana Buddhism and made slighting references to its Goddess of Mercy and other "deities", Mr. Taylor proceeded to extol Christianity because Jesus claimed to be God himself, and to have power to grant salvation to those who accepted him. He did not explain in what way he considered this doctrine superior to the belief in the Mahayana deities to which he had made insulting reference. The passages in which he made allusion to Buddhist images of any kind were in grossly bad taste and seemed purposely designed to give offence to Buddhists.

The ritual of the Tibetan Church also came in for some criticism from Mr. Taylor, who did not, however, draw any comparison between it and the ritual magic of the Mass or the Christian Sacrament, which to a non-Christian appears nothing but animistic superstition, with a revolting suggestion of symbolic cannibalism. The hope of individual immortality, said Mr. Taylor, has supplanted the desire for the elimination of personal existence (Nirvana) in Buddhism. Even if this were true, which it is not, the reason why it should be so distasteful to a Christian, who has no higher aspiration than a personal immortality, is rather difficult to understand,

"Gautama advocated self-salvation; most of His followers put their trust in idols. Both solutions are badly wide of the truth. . . . If we compare Gautama, both in His teaching and His claims, with Jesus Christ, the immeasurable superiority of the latter stands out. He did claim to be God and to be able to save the erring and needy, and he alone can do it." That is a fair example of Mr. Bentley-Taylor's style of argument. He made no mention of the idolatry of the Crucifix, the liturgy and images, the consecrated bread and wine through which the followers of Jesus imagine that they are partaking of Divine Grace, as though holiness were a thing to be assimilated through the digestive system. Neither did it occur to him to explain what reason he had for believing the claim of Jesus to divinity; to the Buddhist, or to any rational thinker, the sober claim of the Buddha to be a Teacher only, and but One of many, carries much more conviction. It has the ring of truth and sincerity that is so sadly lacking in the pretentious claims of all those—and there have been many besides the Jewish Prophet—who set themselves up as being incarnations of the godhead.

After a final attack on the "painted images" of Mahayana, Mr. Taylor surpassed himself in a last outburst of bad taste. "Gautama", he said, "has been called the 'Light of Asia'—but 'if the light that is in thee be darkness, how great is that darkness!' ". This is not comparison; it is not even criticism. It is merely vulgar abuse.

It is only fair to the B. B. C. to record that they acknowledged that the broadcast had brought a storm of protest from English listeners, many of whom could not have been Buddhists. But they only published three of the "hundreds of letters" they said had been received, and these were not adequate replies to the speaker's many misrepresentations and unfounded attacks. When Mr. Christmas Humphreys, President of the London Buddhist Society, was asked by a reporter if a Buddhist would be allowed to broadcast a reply, he said, "Not a chance of it. We have been trying for twenty years."

It is a fact that the religious monopoly of the British Broadcasting Corporation is exclusively Christian and is enforced with absolute rigidity. Religions other than Christianity are only allowed on the air under the guise of entertainment", as when Clifford Bax's play "The Buddha" was performed in 1947. No other religion but Christianity is permitted to present its views in a serious talk or discussion.

What is the reason for this policy? Christianity is the State religion of England and the B. B. C. is an official organisation. At first glance it would seem that the upholders of the State religion are aware of its decline and that its doctrines will not bear honest comparison with those of other creeds, particularly Buddhism. But the matter goes deeper than this. Christianity, even during the time of its greatest strength when it had few, if any,

considerable rivals in European thought, was addicted to the suppression, by fair means or foul, of other sects. It is sometimes argued on behalf of Christianity as a religion that it gives no justification for intolerance, and that such intolerance, when it does appear, is due to misinterpretation of the Christian creed by individuals, such as Mr. Bentley-Taylor, or by bigoted groups.

Unfortunately, this argument will not stand examination. The Christian dogma is inherently exclusive, and from this it is but a step to intolerance and persecution. The writer once quoted to a Christian clergyman the words of Mahatma Gandhi: "If to believe in and try to practise the ideals of the Sermon on the Mount is to be a Christian, then I am humbly proud to call myself one," but added that the theological teachings of Christianity could not be accepted by anyone who sincerely sought for truth. The answer of the clergyman was that in Christianity the Sermon on the Mount was of very minor importance; it was merely ethical teaching, and not by any means peculiar to Christianity—which, of course, is true. But he went on to say that the real significance of Christian belief and what distinguished it from all *false* religions was faith in salvation through Christ and Christ alone, as the only-begotten son of God. Herein lies the real basis of Christian intolerance, and it is fundamental to the religion itself, not the peculiarity of any individual interpretation. The whole point of Christianity, to the Christian,

is that anyone who does not believe in its central dogma of salvation is a heathen and is damned. One recalls the words of Bishop Heber about Ceylon—words that are solemnly sung every Sunday in hundreds of English churches, “. . . Where every prospect pleases, and only man is vile”—vile, that is, because he is not a Christian, and so not redeemed from Original Sin. The irony of it is that these words were written in the same century in which another, and far greater, poet, William Blake, had written of the “dark, Satanic mills” of England,—those grim symbols of the industrial era that was then crushing the English masses into a “vileness” that the Church glibly attributed to its convenient doctrine of “Original Sin”.

It was in that era that the Christian Church of England publicly, through the mouths of its Bishops, Archbishops and other dignitaries, supported and gave its blessing to such iniquities as sweated factory labour, miserable poverty and disease, negro slavery, and the hanging of children for stealing a loaf of bread when they were starving. Most of the humanitarian reformers who agitated against these social crimes were not Christians, but freethinkers and atheists such as Shelley, Godwin and, later, Bradlaugh,—for whom the law of the land relating to the Oath of Allegiance had to be altered before he would consent to take his seat in Parliament. The whole of Christian orthodoxy was ranged on the side of the “haves” against the “have nots”, despite the words attributed to the

founder, “It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven”. That saying did nothing to prevent the worship of wealth and material prosperity that has brought Europe to the verge of destruction today. To quote another Christian hymn: “The rich man in his castle, the poor man at his gate,—God made them high and lowly, and ordered their estate.” All Christianity offered to the poor and down-trodden, the “sinful, struggling men and women” was the doubtful prospect of heaven in exchange for their submission to injustices and oppressions inflicted on them in this world by those whom God had placed over them. These are the defects that have been the greatest cause of the decay of religion in the West; it was such abuses that gave force and unfortunate truth to the Marxian dictum, “Religion is the opiate of the masses.”

No parallel can be found in Buddhist or Hindu history for the religious wars and persecutions that have stained the records of Christianity with blood and caused them to reek with the stench of burning flesh of heretics. The reason, again, is fundamental to the religions in question. Christianity preaches a narrow and exclusive plan of salvation; Buddhism holds out the prospect of ultimate Nirvana for all, whatsoever their present belief or unbelief. The heavens of Buddhism are attainable by all—depending, not on the magic password of any particular creed, but on the merit of a virtuous life,

Christianity may be too small to have any place for the Buddha and His followers, but Buddhism is big enough to contain a thousand such as Jesus, and to give them their just share of honour as world-teachers and Buddhas-to-be. The difference between Christianity and Buddhism is the difference between a petty tribal religion and a universal, all-embracing Truth. The followers of the Buddha can therefore afford to be tolerant,—but tolerance must not be carried to the extreme of allowing

untruth and vilification of the Master's Teaching to go unchallenged. Christianity has for too long held predominance over the minds of Western peoples. Because of the reaction against its primitive doctrines, faith in the spiritual values has been undermined, and materialism has taken the place of religion. Only Buddhism can save the world from this destructive process and re-establish the Kingdom of Righteousness in the four quarters of the earth.

TIBET LOOKS FOR AN INDIAN PANDIT

R. N. RAIRUL

In Tibet the doctrine of the Buddha came to lose its pristine moral purity, greatly debased by the admixture of Bon and Tantric mysticism. To reform it pandits from Kashmir, Nepal and India were invited from time to time. In 1025 A.D. the devout king Lha Lama Yehse, a contemporary of king Mahi Pala of Magadha, founded the royal monastery of Thoding at Tholin in Purang, Jnari Khorsum (Western Tibet), and authorised the monks of this monastery to invite learned monks from India to Tibet, especially the renowned Ratna Vajra of Kashmir. Out of twenty-one monks he had sent out to India, nineteen are said to have died of heat, fever, snake-bite and other privations of a mountain-journey. The surviving

two, Rinchen Zangpo Lochung and Legs-pahi Sesrab, found their way to the great Vikramasila monastery in ancient Magadha on the bank of the Ganges where they heard of the fame of Srijnana Dipankara. They carried reports about Dipankara, his high spiritual attainments and learning, to their king who at once despatched a mission to Vikramasila under Vgya-tson-gru Sengce, a native of Tag-tshal in the Tsang province, with a hundred attendants and a large piece of bar-gold as a present from Lha-chan Lama to Srijnana.

In his royal letter, Lha Lama begged Srijnana Dipankara to honour his country with a visit. Hearing this, Dipankara replied: "Then it seems to me that my going to Tibet would be due to two causes—first,

the desire for amassing gold, and second, the wish to gain sainthood by the love of others. But I must say that I have no necessity for gold nor any anxiety for the second at present".* At this unexpected refusal Rgytson wept bitterly in his presence, for could he go back to his king thus depressed and disappointed in his hopes? Dipankara sympathised with him and tried to console him.

Several other attempts were made to bring Dipankara, or some other pandit second to Dipankara in learning and moral purity, and two or three fresh missions were organised, but with no better success. To defray the expenses of these repeated missions, Lha Lama had to go out prospecting for gold.

While on a visit to a gold mine on the border of his kingdom, south of Purang, Lha Lama fell into the hands of the Hindu Raja of Garhwal who was inimical to Buddhism. He put into prison the Tibetan king, who was offered the alternative of either renouncing Buddhism or becoming a vassal by paying a block of solid gold, of the size, shape and weight of his person as the price of liberty. Chen-chub, his nephew, attempted to collect the necessary amount of gold from the provinces of Tsang, U and Kham for his uncle's ransom, but the amount fell short. At last the long suffering king, summoning his nephew to the prison, thus expressed himself to

him: "Do not give a grain of gold to this cruel Raja. Take back the entire quantity of it that you may conduct religious service in the great monasteries and spend it in bringing an Indian pandit to Tibet." He himself died a martyr's death in captivity.

Lha-tsumpa Chen-chub, contemporary of king Naya Pala of Magadha, became a monk soon after his accession to the throne and made it his life's mission to carry out the last wishes of his royal uncle. He told his ministers: "Now my uncle's desires should be fulfilled. Religious service on a grand scale should be performed at Lhasa and Sam-ye and a great pandit, holy and learned, should be brought here from India". Summoning the learned Tshul Khrim Gyalwa (of the Nag-tcho family of Mon-yul Gungthan), who had already visited the Vikramasila University for studying Sanskrit there, he addressed him thus: "Now, Vinayadhara* that you are accustomed to hot climate, are acquainted with the way to India and can talk and interpret the Indian language, you should go as our envoy to bring Dipankara to Tibet. Should Dipankara decline to come, you must try to escort one who is second to him in learning and holiness". But on Nag-tcho's unwillingness to undertake the task of this delicate and hazardous mission, the king bade him: "Vinayadhara, it behoves you to disregard your sovereign's

* S. C. Das's *Indian Pandits in The Land of Snow*.

* Versed in the Vinaya (moral discipline) of Buddhist monachism.

commands. If you go this time and please him, the opportunity to please you will not be allowed to be lost. Whether you study here or in India or even if you do not study at all, you shall have to serve the State. This time, under any circumstances, you should go to India”.

Nag-tcho in duty bound had to obey his sovereign. The king allowed him one hundred attendants and provided him with a large quantity of gold for the expenses of the journey and also a bar of gold, weighing sixteen ounces, to be offered to the Indian pandit at Vikramasila.

The delegation reached the Indian frontier in safety, but on crossing it they became the object of unwelcome attention from robbers. One night, when they were bivouacing in a bamboo-shed, a band of Indian robbers, who had shared the shelter with them, plotted to shut them in and set fire to the shed. But the Tibetans, getting wind of it, escaped through an opening in the bamboo-wall and travelled all night. In the morning they met a Nepalese prince who was proceeding with a large retinue to Vikramasila. The Nepalese party escorted the Tibetans up to the bank of the Ganges and crossed over in a ferry-boat. Left without escort, the Tibetans were frightened and waited anxiously for the return of the boat. It was night; the surroundings were strange; and robbers were abroad. They concealed their store of gold under the sands of the foreshore and sat round concentrating their minds on the Buddha, as a protection. When the night was far advanced, boatmen

returned and ferried the party across, while Nag-tcho sat in the boat reciting the mystic syllables—*Om mani padme hum* (the Jewel is in the lotus)—and counting the beads of his rosary. Reaching the other side of the river, they walked by night up to the portals of the Vikramasila monastery on the hill-top and took lodgings for the night in a public rest-house. Next morning, the party presented themselves to the eminent scholar Gya-tson of the University, who advised Nag-tcho to meet Dipankara and disclose his mind to him.

Next morning, at the grand assembly of 8,000 monks of all orders and ranks, Nag-tcho had his first sight of Dipankara: “When all the rows of seats were filled up, there came Jovo (Lord) Atisa,* the venerable of all venerables, in all his glory, at whose sight the eyes felt no satiety. His graceful appearance and smiling face struck everyone. From his waist hung a bundle of keys. The Indians, the Nepalese and the Tibetans all looked at him and took him for a country-man of their own. Even the gods would own him. There was brightness mixed with simplicity of expression in his face which acted as a magic spell upon those who beheld him”.

One morning while Dipankara was supervising the daily feeding of the poor at the monastery, Nag-tcho made bold to approach him. The incident is thus described by him in his own narrative: “I followed him as he walked towards his place and

* Atisa is the Tibetan name of Srijnan Dipankara.

was about to fall from a bridge, my attention being wholly engrossed upon him, when he recognized me as a Tibetan and said: 'Ah, Tibetan Ayusmat (Sir)! you are earnest men. Do not shed tears. I have much regard for the Tibetan people,—your king and ministers. You have again come for me without losing heart. Offer your prayers to the Three Holies'* As these words dropped from his lips, I became hopeful and cheerful."

After a few days' stay, Nag-tcho was conducted by Gya-tson to Dipankara's presence. The bar of gold, brought so carefully all the way from Tibet, was placed on the *mandala*, 'cycle of offerings', and handed over to Dipankara. Gya-tson then gave a moving narration of the chequered history of the Buddhist religion in Tibet, vandalism of the Tibetan king Langdarma and the reformatory attempts of the martyred Lha Lama, and his nephew Chen-chub. It visibly moved Dipankara: "I feel for you, oh Tibetans! what troubles have you not undergone on my account!" However, he could not leave his post at Vikramasila for a few years to come, though he said: "In the mean time, I shall consult my tutelary deities about it to know whether I would be of service to your country and the religion of the Buddha if I go there. For the present do take back the gold". So he returned the presents and the gold. Later on, according

to Dgc-g'ses Sarava, this gold was spent on repairs of the grand temple at Buddha Gaya and for the use of monasteries of Odantapuri and Vikramasila.

The settlement of the monastic affairs and the transference of charge took four more years and the delegation stayed on at the monastery, improving their learning and going out on short study-tours.

By A.D. 1040, Dipankara relieved himself bit by bit of his charge, handing over to Sthavira (Santi) Ratnakara, who appealed to his pupil Nag-tcho not to deprive India of so illustrious a teacher: "O Ayusmat (Sir), without Dipankara India will be in darkness. He holds the keys of many institutions and in his absence many monasteries will be empty. The looming signs prognosticate evil for India. Numerous Turuskas (Moslems) are invading India and I am much concerned at heart. May you proceed to your country with your companions and Atisa to work for the good of all living beings there."

It was given out that Dipankara was going on a visit to the sacred Buddhist temple of Swayambhunath at Kathmandu in Nepal. Nag-tcho packed sixty loads on thirty horses and the caravan crossed the Ganges at midnight. Secret word was at the same time sent to Gya-tson, who was then laid up with fever at Nalanda, to come and join Dipankara. Gya-tson is supposed to have contracted this mysterious fever through the evil charms of a heretic.

* *The Three Holies* are the Konjogsum of the Tibetans, the Triratna (three jewels) of Buddhism—the Buddha, Dharma and Sangha.

Leaving Vikramasila, the party proceeded to a monastery, Mitra Vihara, near the India-Nepal border, —Dipankara with twenty attendants, Nag-tcho with six and Gya-tson with two. Till they arrived at Kathmandu, they were frequently way-laid by detached bands of prowling robbers sent by Shaivites to kill Dipankara. On one occasion an attempt was made on his life, but the assassins were released only after the party had passed on. On another occasion, as a band of robbers approached, Dipankara uttered some incantations and sprinkled some sand towards them and the robbers became as frozen statues. But he restored them to life, for he felt moved—"I pity the robbers".

At Kathmandu a grand ovation was given to Dipankara, befitting his exalted dignity, by Ananta Kirti, the then King of Nepal. An imposing religious assembly was held; Ananta kirti got his son Padma Prabha ordained as a monk under the name of Devendra, in the Asokan tradition, and built a monastery called Than Vihara.* Devendra, the prince convert, afterwards became an adept in Buddhism and, along with Bhumi Sangha (the Maharaja of Western India), exalted the dignity of Dipankara's party at the court of Chen chub.

Dipankara's sojourn in the Nepalese capital was darkened, however, by the mournful death of Gya-tson,

the most accomplished Lotsava, the Translator, through whom Dipankara had hoped to address the Tibetan people. It took life out of Dipankara as it were. "Now that my tongue has dropped off," he lamented, "I shall be of no service to the Tibetans."

A royal and spectacular reception awaited the party in Purang near the Nepal-Tibet border. A hundred horsemen, clad completely in white, and four Tibetan dipons (generals), Lhai Wang-po, Lhai Lo-doi, Lhai Sesrab and Lhai Sri-zin, riding in front of the cavalcade, were drawn up. Each general was attended by sixteen lancers bearing white flags. At the rear of the grand formation waited a long procession of Tibetans carrying twenty huge umbrellas of white satin and innumerable buntings of white,—symbols of sanctity, magnificence, loyalty and religious sovereignty. A musical band kept playing all the time on sundry musical instruments of Tibet. At the sight of Dipankara, the entire concourse moved up, chanting in unison the sacred *Om mani padme hum*. This is how the Tibetans honour a great man,—a grand way.

A ceremonial offering, consisting of five ounces of gold, a tray filled with treacle and a cup of tea decorated with figures of Chinese dragons, was made to Dipankara. The tea was an excellent drink to him. He asked the name of this strange beverage. "Venerable Sir," the Tibetan interpreter explained, "it is called *cha* (tea). The monks of Tibet drink it. We do not know that the *cha* plant is

* S. C. Das's *Indian Pandits in the Land of Snow*.

caten, but the leaves are churned, being mixed with salt and butter in warm water and the soup is drunk."

The whole party then proceeded towards the capital of Jnari Khorsum, stopping for a month on the way at Nag-tcho's home in Gunthang and for a week by the shore of Lake Manasarowar, so much celebrated in the puranic lore of India. Dipankara performed ablutions in its sacred waters and offered oblations to the manes, for Nag-tcho among others.

The royal monastery of Tholin, the destination of the Mission, was reached in a huge triumphal procession which kept singing all the time the ancient welcome song of Tibet—"Lo- lo ma lo la lo la." A long brass trumpet, the curiously shaped musical instrument Ragdun, was sounded to mark the occasion of Dipankara's arrival in Sergya Lha. This particular trumpet made by Chen-chub himself to welcome Dipankara, has come to be known as *Lopan Chen Denpai dun*, meaning the 'trumpet for inviting the pandit'. So great was the reverence shown to Atisa that, it is said, a poor girl gave all her ornaments, as an offering, to him. And when her parents took her to task, she committed suicide by leaping into water. Atisa performed her funeral ceremonies, and announced

that she had taken rebirth in one of the Heavens.*

Dipankara was enthroned in the office of the High Priest of Tibet and was invested with the honorific title of *Jovo Je* (the Supreme Lord). He stayed at Tol in a monastery known as 'the Rock of Purity' near Lhasa and built a dam, according to Tibetan annals, for the good of the people there. Besides holding religious services, addressing assemblies and administering the church, he engaged himself in writing books on the esoteric doctrines of Buddhism. As many as twenty-five works in Sanskrit, which are extant in Tibetan script in the Tibetan encyclopaedia of religion, the *Bstan hgyur*, are ascribed to Srijnana Dipankara.

While on a journey from Lhasa to a certain monastery in the interior, he died in harness at a wayside place in the Kyi Chu Valley, Nethang, in 1053 A.D. He had lived for thirteen years in Tibet and had just completed his seventy-second year. His dead body was duly cremated at Nethan and, in accordance with the Buddhist practice of relic-worship, a handful of ashes and charred bones, gathered from the funeral pyre, were preserved in a *chorten* (stupa). This tomb, in the locality of Sgroma, is a circular building painted yellow outside and decorated with lamaistic paintings.

* Sir Charles Bell's *People of Tibet*.

BABUNG GOMPA, A LAMASERY IN DERGE DISTRICT, SIKANG, CHINA.

DR. MIGOT AND MR. C. BALP,

Members of W. B. D.

In the course of our stay in Derge Gonchen for the study of Lamaism and the printing of 'Tibetan Buddhist' books, we went to Babung Gompa, two days' travel south east from Derge. You go down along the Zichu, then you cross a small valley which climbs up to a high pass amidst green pastures where the black spots of shepherds' tents attract the attention. Suddenly, from the top of another pass, where the faith of the simple people has built a high "latsa" (sacred stone pile at the top of peaks) you can see the Gompa, situated on the back of a barren mountain, facing another mountain covered with fir forests, surrounded by mountains, and looking towards two deep valleys.

Babung Gompa is a prominent Karma Pa monastery—a branch of the great Khagyud Pa Sect—This sect is the next great reformed one after the Gelug Pa. It was founded in the latter half of the 11th century A.D. by Lama Marpa of Lhobrag. Marpa went to India to study Buddhism and there received instruction from the Indian Pandit Naropa, the latter being the disciple of the Indian Pandit Tilopa. Marpa was the first Tibetan leader of the Khagyud Pa and his greatest disciple was

Milarespa whose fame in Tibet is of a Yogin as of a poet as well. The name Khagyud Pa means "Followers of the successive order". In fact the teachers' succession was never interrupted. The inspirator is the Adi Buddha Vajra Dhara whose inspiration was transmitted to the present Khagyud Pa through the successive masters Tilopa, Naropa, Marpa, Milarespa.

The distinctive features of this sect are its hermit practices, meditation in caves and other secluded places. Moreover, nowhere amongst the Mahayanists there is such an insistence on the Bodhisattva ideal: the renunciation of the world and the free effort to bring the illuminations of all the living beings. Its mode of mystic insight is named Maha Mudra. The stress of the masters was, too, directed on a stricter observance of the monastic rules and discipline.

The track to the Gompa goes along a row of big red chortens with many "tsa-tsa" and mantras carved in stones, and leads up to a small square near the lhakang. We are received very well by the temporal chief of the Gompa, a tall lama with a proud and noble bearing. He takes us to a

beautiful apartment close to the lhakang and servants bring us the traditional butter tea and tsampa.

A gomba is a kind of a monastic city with many buildings. The one in which we live is the biggest in all the gomba: it contains the greatest lhakang and the apartments of the lama tulku. Further uphill are the printing house and two buildings where the noviciates live. The rest of the city is composed of small houses occupied by the lamas. The number of them is about 400, but most of them live outside in the mountains, in small hermitages where they practise meditation.

The principal lhakang is a large quadrangular hall, dimly lighted, with numerous red wooden pillars. The bottom is occupied by golden, big statues of the Buddha and other lamaist divinities, before which are copper cups filled with water, barley, etc. and burning butter lamps. In the middle of the room is one big seat for the lama tulku.

But it does not seem that there are general meetings for the services, like in the Gelug Pa sect: every lama officiates in his own lhakang.

Encircling the Gomba are chortens, we said. The chorten is a transformation of the Indian Stupa, originally a funeral monument containing relics of Buddha or great saints. Its original form was a simple hemisphere of masonry with its convexity upwards and crowned by a square capital surmounted by one or more umbrellas, symbols of Reality. The Tibetan chorten has often a much

more complex form. The classical shape is a cubic base surmounted by a dome in the shape of a reversed bell. Above this dome is a conical spire of thirteen step-like segments typical of the thirteen heavens of Buddhism, generally ending in a lotus flower and a globular sun. This type of chorten is generally white. Though, most of the Tibetan chortens are simple red masonry cubes, surmounted by smaller ones on the top of which are golden tapering pinnacles. Instead of relics, these chortens contain small earth sculptures representing the Buddha and different lamaic divinities. They are encircled by flat stones on which are carved mystic formulas (mantra) addressed to those divinities. •

During our stay in that Gomba, we had Khagyud Pa books printed (the printing is made on carved wooden blocks), particularly books on meditation and the life of Milarespa.

After some days, we went to see the lama tulku: a young man of 23, inseparable from his old "mentoz". They gave us information about meditation, then bestowed the initiation of Chenrizig, to put us under the special protection of this god. It was a short and impressive ceremony. They had built a small altar with ritual vases, offerings and atankha of Chenrizig. They chanted a text from a ritual book of Chenrizig, scanning the chant by ringing the lamaic bell (drilbu) and making ritual gestures with the dordje (lamaic sceptre). From time

to time they stopped their reading to put water and grains on our head.

Some days, after, on our way back to Derge, being at the pass,

for the last time we looked at this Gompa where we had spent peaceful and happy days, and we found here another reason to work for the propagation of Buddhism.

SEVENTEENTH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

GENERAL SECRETARY'S MESSAGE

It is a matter for deep regret to me that I am prevented from coming to join you all on the happy occasion of the 17th Anniversary of the Mulagandhakuti Vihara. What a tremendous delight it would have been for me to have offered you personally a most hearty welcome after six years of forced absence in Ceylon. But this year I am prevented from having this pleasure and privilege by an important event which will take place here on the 17th January next. I refer to the arrival on Indian soil of the sacred Relics of Arahans Sariputta and Maha Moggallana, the two chief disciples of our Lord, which will be received by the Hon. Pandit Jawaharlal Nehru, the Prime Minister of India. Nevertheless, I am glad it is possible for me at least to send this message of welcome from this long distance and good wishes to you all for a very pleasant time at the holy place.

Some years ago while welcoming you to one of the great anniversary meetings, I remember to have asked why it was not possible for various

Governments which were then spending millions of pounds on destructive armaments, to spend five hundred million pounds to find out the causes of war and the reasons that make it necessary for normal human beings to fly at each other's throats on the flimsiest of reasons. Although, as expected, my suggestion fell on deaf ears, it is a remarkable thing for me to know that the exact amount had been spent in perfecting the deadliest weapon of destruction so far created by human ingenuity. Its effects have staggered the world and all humanity is in mortal fear as to their very existence. The question today is not of mere destruction of life and property but the possibility of total annihilation.

As my thoughts travel to Sarnath, the sacred site from where the Lord Buddha's message of love and compassion went out to the world, I am feeling more and more convinced that the only solution to the problem of world peace lies in the acceptance of the Buddhist principle of

maitri—universal love—and the following of the ideal of the Bodhisatva which places the happiness of others before our own. It is a difficult ideal no doubt, but in an honest attempt to live it also lies the possibility of preserving the future happiness and peace of mankind. May the great men in whose hands has been placed the destiny of mankind have the wisdom to see the truth of this eternal message.

While, once again, wishing you all a happy re-union, I take this opportunity to invite you all to the reception of the sacred Relics of the two Chief Disciples of Lord Buddha at Calcutta on the 14th January, 1949, which, I consider will be an event of great historic importance.

DEVAPRIYA VALISINHA

Calcutta, 13th Nov., 1948.

BUDDHAGAYA TEMPLE BILL 1948

Resolutions passed at the public meeting of the Buddhists in India held at the Maha Bodhi Hall, Calcutta, on 7th November, 1948.

This meeting of the Buddhist public and various Buddhist Associations of India, after carefully considering the Buddhagaya Temple Bill, 1948, as drafted by the Government of Behar, in all its aspects, resolves that, although it is of opinion that the management of the temple should be entirely in the hands of the Buddhists, as an alternative, suggest that the following amendments in the Bill should be effected:—

RESOLUTION NO. 1.

In Section 2, Clause (2) the word "temple" should mean and include the temple, Vajrasana and the Maha Bodhi tree.

Reasons—As otherwise claims may be put forward in being expressly excluded.

RESOLUTION NO. 2.

Section 3, Clause (2) of the Bill be amended in such a way as to make the proposed Committee consist of eight members, besides the Chairman, of whom five shall be Buddhists, normally resident in India, selected from among those recommended by the Maha Bodhi Society of India in consultation with registered Buddhist Societies in India and three being Hindu including the Mahant.

Reasons—In order to make the views of Buddhist residents of India effective.

RESOLUTION NO. 3.

Section 2, Clause (3) be amended to the effect that the Provincial Government shall nominate a Hindu or Buddhist as Chairman of the

Committee for the period during which the District Magistrate of Gaya is a non-Hindu or non-Buddhist.

RESOLUTION No. 4.

Section 3, Provision (4) of the aforesaid Section be amended to the effect that the members of the Committee shall elect a Secretary or that the Provincial Government shall nominate a person from amongst the Buddhist members of the Committee to act as Secretary of the Committee.

RESOLUTION No. 5.

Section 5, Clause (2) should be amended to the effect that any vacancy in the Committee shall be filled up within two months of the occurrence of the vacancy.

RESOLUTION No. 6.

In Section 10, Clause (3) the words "made in the temple" be changed to "made to or in or for the temple."

RESOLUTION No. 7.

Section 12 of the Bill should be amended to the effect that any dispute between the Hindus and Buddhists should be decided by a Board

of Arbitrators, the Arbitrators consisting of an equal number of Hindus and Buddhists.

RESOLUTION No. 8.

Clause (a) of Sub-section (1) of Section 10 should be amended to the effect that the Committee should arrange for the upkeep and repair of the temple and Vajrasana and proper preservation and care of the Maha Bodhi tree which should be regarded as part of the temple.

RESOLUTION No. 9.

Section 13 of the Bill should be amended to the effect that the Mahant of Buddhagaya or the management of Buddhagaya Math shall have no jurisdiction over or claim upon the income, howsoever derived, from the temple or over any property movable or immovable pertaining to the Buddhagaya temple and *vice versa*.

RESOLUTION No. 10.

A clause should be added to the effect that the entire internal management of the temple should be in the hands of Buddhist Monks (Bhikkhus).

BOOK REVIEWS

SAUNDARANANDA KAVYA—[Author—*Asvaghosha*—Edited and translated into Hindi by *Surya Narain Chowdhury*]. Publishers—*Sanskrit Bhawan, Kathotia, P.O. Kajha, Dist. Purnea (Bihar)*. Price 3/-.

Shri Chowdhury's efforts to acquaint Hindi readers with the beauty of Buddhist literary achievements is really praiseworthy and he deserves thanks for it. But the translation through the medium of English has taken away much of the fluency of writing and simplicity of thought of the original. In many places the Hindi rendering has not been good, for example 'Nirutsuk' in Sarg 1, Sloka 10 and 'Dharmatritam' in the very first sloka have been translated as 'Nirabhilash' and 'Dharmikon me Shrutha'. This is definitely not exact. It gives the readers a different idea from that meant by the original author. It is to be hoped that in his next effort Shri Chowdhury will be more careful with his selection of words. Still, such productions have a definite value in educating the public and

drawing their attention to our own literary giants of the past.

VISHWA NATH SHASTRI.

"RAJASTHAN BHARATI" (*Journal of the Sadul Rajasthani Research Institute*), Vol. II, No. 1, July, 1948. *Language, Hindi*.

This publication is the mouthpiece of a Research Institute, and naturally it contains articles dealing with little-known facts of Rajasthan of old. It is commendable that subjects dealt with in the journal have been treated intelligently and exhaustively. Research on a subject is generally regarded as dry, but going through this publication, it seems to be surprisingly interesting reading. In spite of all the good material, the arrangement of placing the articles according to priority has not been very happy. The printing is neat and good and the get up attractive. It is to be hoped that the publication will continue catering to the taste of the public with better material, intelligent editing and greater success.

VISHWA NATH SHASTRI.

NOTES AND NEWS

Reception to the Sacred Relics of Sariputta and Moggallana Arhans.

As announced elsewhere the reception to the sacred relics of the two chief disciples of the Lord Buddha which was fixed to take place on the 16th December has again been postponed to the 14th January, 1949. This change of date is necessitated by the inability of the Hon. Pandit

Jawaharlal Nehru, the Prime Minister of India, to come to Calcutta to receive them on that date. This will undoubtedly cause a good deal of inconvenience and even annoyance to the hundreds of Buddhists who were making arrangements to visit India at the time but we wish to state that this is due to reasons beyond our control; and we take this opportunity to express our deep regret to them. We trust that they will accept the

changed date in spite of their disappointment and join us on the happy occasion.

Buddhist Public Meeting on Buddhagaya Temple Bill.

Under the auspices of different Buddhist Associations in India a public meeting was held at the Maha Bodhi Hall, Calcutta, on the 7th November, to consider the Buddhagaya Temple Bill, 1948. The hall was packed to capacity and Prof. Tan Yun Shan, Director of the Cheena Bhawan, Santiniketan, who specially came to Calcutta to take part in the meeting, presided. There were representatives of various associations present including several from outstations. The only resolutions placed before the meeting were those proposed by Dr. Arabinda Barua, General Secretary of the Bengal Buddhist Association. They were supported by many speakers including Revd. Pt. Jinaratana Bhikkhu of the Assam Buddhist Association, U San Htoon U of the Burmese Buddhist Association, Messrs. Nirmal Chandra Barua and Jayadratha Choudhury of the the Bengal Provincial Buddhist Association, Messrs. Beharilal Barua and Netra Ranjan Barua of the All-India Buddhist Federation, representatives of the Tamang Buddhist Association and the Himalayan Buddhist Gombha. Mr. S. K. Chakma of the Chittagong Hil Tracts proposed an amendment for the total rejection of the Bill which was negatived. All speakers condemned the Bill as highly inadequate and un-

satisfactory and wholeheartedly supported the amendments suggested in the Resolutions which are published elsewhere. The Resolutions were referred to a Committee for improvement wherever necessary and to be forwarded to the Government of Behar. Accordingly, the Resolutions as amended by the Committee have been despatched to the authorities, and it is hoped that this unanimous decision of Buddhist Associations in India will be accepted by the sponsors of the Bill and justice done to Buddhists in this matter. We are glad that the meeting has given the right of nominating Buddhist representatives on the Committee of Management to the Maha Bodhi Society of India. While grateful to the Buddhist residents in India for the confidence placed in the Society, we have no doubt that it will justify that confidence and see that in its selection of nominees it will keep in mind the interests of all Buddhists.

Well Done.

Revd. N. Jinaratana Thera, Joint Secretary of the Maha Bodhi Society of India, who had gone to Ceylon on a holiday, returned to Calcutta on the 4th November. Though he went for a holiday he spent most of his time touring all over Ceylon lecturing, attending receptions and enrolling life members for the Maha Bodhi Society of India. Wherever he went he was enthusiastically welcomed by Buddhists who were fully aware of the work he was do-

ing for the cause of Buddhism in India. It is most gratifying to see that his appeal to Buddhists to become members has resulted in the enrolment of nearly 70 life members bringing in a handsome amount for the activities of the Society. In his membership campaign he was greatly assisted by Dr. C. W. W. Kannangara, ex-Minister of Education, Mr. C. D. A. Gunawardana, a great admirer of the late Ven. Dharmapala, and Mr. G. D. Jayasundare, younger brother of the late Mr. A. D. Jayasundare, the well-known Buddhist author. The list of donations and the names of the life members will be published in the next issue. We take this opportunity to congratulate and thank Rev. Jinaratana Thera for the splendid work he had done in Ceylon on behalf of the Indian Maha Bodhi Society.

Birthday of Lord Buddha declared a Holiday in Assam.

We were gratified to learn from Revd. Pt. Bhikkhu Jinaratana, General Secretary of the Assam Buddhist Association who came to take part in the meeting to consider the Buddhagaya Temple Bill, that the Government of Assam has declared the birthday of Lord Buddha as a public holiday in that province. We trust that the example set by the Governments of Assam and Behar will be followed by other Provinces, especially of West Bengal where probably reside more Buddhists than in any other Province.

Presents to the Sri Dharmarajika Vihara.

We have received a fine *durrie* and ten *asans* for the use of our Vihara in Calcutta from the ever generous Seth Jugol Kishoreji Birla. These will be made available to worshippers of the Vihara whenever needed. We thank the donor for these most useful gifts.

Seventeenth Anniversary of the Mulagandhakuti Vihara.

We are glad to hear that the seventeenth Anniversary of the Mulagandhakuti Vihara which took place on the 14th and 15th of November was a great success. The meeting was presided over by Dr. Thanat Khoman, the Siamese Charge D' Affairs in India, and was attended by a vast gathering. Full report of the meeting and speeches will appear in our next issue.

Anagarika Sugatananda's Lectures.

As announced in our previous issue Anagarika Sugatananda started his series of lectures on Buddhism at the Maha Bodhi Hall on the 1st October and the second lecture was delivered on the 19th of the same month. There was a very appreciative audience and a number of listeners who are keen to pursue their studies have asked the Anagarika to hold a weekly class. This will be arranged immediately after the lecturer's return from Sarnath where he has gone to take part in the anniversary of the Mulagandhakuti Vihara.

Late Miss A. Christina Albers.

Death which is no respecter of persons, has been taking its toll from the small band of Buddhist workers in India. The latest victim is Miss A. Christina Albers whose name ought to be familiar to our readers as she was a regular contributor to the pages of the "Maha Bodhi". Miss Albers who was 82 years old passed away peacefully in the Calcutta Medical College Hospital during the early hours of the 24th October.

Of American nationality and of German descent, Miss Albers came to India almost fifty years ago and never returned to her birthplace again. She made India her second home and spent all her energies in the fields of educational, social and literary work. Many are the students, both rich and poor in Calcutta, who sat at her feet and gathered knowledge which she imparted with such devotion and kindness which it is difficult to find among many teachers. A poetess of great charm and a writer of fine English prose, she has left her mark in the field of English literature. Among her works mention must be made of the following: "Buddhism for Children", "Jataka Tales", "Life of Buddha for Children", "Temple Bells", "Sita Ram", "Dayananda Saraswati", "Gospel of Love", "Nala and Damayanti" and "Lotus Petals". Her last contribu-

tion was a fine poem on Mahatma Gandhi.

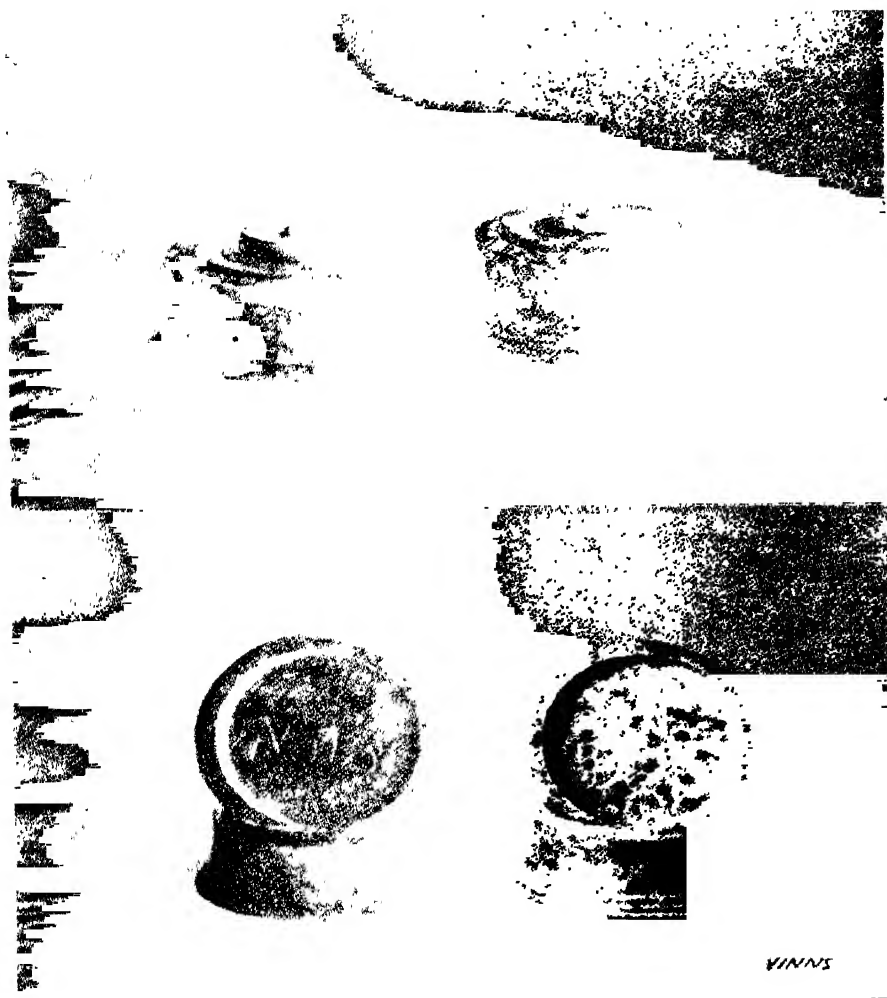
Not born with a silver spoon in her mouth, she had to struggle hard for her livelihood but it must be admitted to her great credit that she never attempted to lead a life of comfort by selling her talents. Of a sturdy independent nature and generous to a fault, she lived a contented, happy and useful life trying always to do her bit to relieve suffering which she saw all around her. Even the meagre income she derived from her teaching work she spent for the happiness of others. If anyone tried to lead an ideal Buddhist life, it was this gentle lady from distant America; and her life will remain an inspiration to all who knew and appreciated her worth. May she attain the happiness of Nibbana for which she was so eagerly looking forward.

A Correction.

We regret, due to inadvertance, in our note published in the October issue the name of Revd. Amritananda of Nepal was left out of the list of speakers at the meeting held to consider the Buddhagaya Temple Bill on the 17th October. He not only spoke at the meeting but is taking an active part in our effort to get the Bill amended to meet the wishes of the Buddhists.



The proposed Vihara at Sanchi to enshrine the Sacred Relics. Estimate : Rs. 2,00,000.



The two Caskets in which the Sacred Relics of Sariputta and Moggallana Arahans were discovered (*Note Brahmi Inscriptions on lids consisting of their names*).



THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA
IN MAY 1892.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."

—MAHAVAGGA, VINAYA PITAKA.

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TRIBUTES TO SARIPUTTA ARAHAN

Hail to thee, humanity's aristocrat!
Glory to thee, O thou Supreme man!
Lo! Past our thinking are thy ranging thoughts.

Brahma on Sariputta, Theragatha.

* * * * *

Yonder behold where Sariputta goes
So nobly fair! Emancipated tie
By Contemplation rapt, and purity.
And all his inner self is well composed.
Exempt from moral scathe, all fetters broke,
In higher Vedas versed, slayer of Death,
Worthy that men should bring him offerings;
Incomparable field for great reward.

Maha Moggallana, Theragatha.

TRIBUTE TO MAHA MOGGALLANA ARĀHAN

See how they stand, those thronging deities
Of mystic potency and glorious,
Ten times a thousand, Brahma's Ministers,
Aclaining Moggallana reverently :—

Hail thou Humanity's aristocrat !
Glory to thee, thou highest amongst men !
Perished for thee are the intoxicants,
And thou, O Lord, most worthy art of gifts !
In honour held by men and gods alike,
Uprisen as the conqueror of death,
As Lotus from the water takes no smear,
So thou in changing world dost not adhere.
Sariputta, Theragatha.

* * *

THEY SPEAK

We who at root of shady tree
Work at our task persistently,
Pleased with the scraps by which we're fed,
Mara and hosts let's sweep away,
As elephant a rush-built shed.
Maha Moggallana, Theragatha.

He who would fancy he can paint the sky
With yellow, or may be some other hue,
Is to defeat foredoomed, and only that.
My heart is like that sky, beyond thy reach,
For it is well controlled within and calm.
Wherefore bring not thine evil thoughts to me,
As bird that flies bewildered into flame.
Maha Moggallana, Theragatha.

THE WAY OF DISPASSION

ANAGARIKA SRI SUGATANANDA

Gautama Buddha, the Lord of Compassion, incomparable Teacher of gods and men, praised and exalted the holy life of purity, and commended the virtuous disciples who practised self-renunciation. In many ways He showed His mercy to the world, setting forth the noble doctrine of Emancipation, so that all beings, hearing His gentle voice, were uplifted and inspired. Himself the greatest exponent of renunciation, who through many births had perfected the Ten Paramis of a Bodhisattva, He gave the fruits of His virtue freely and ungrudgingly to the world, and taught the Truth for the welfare of all.

When He descended from the Tusita Heaven into His mother's womb for the last birth, He came into a world sunk in the threefold misery of Lobha, Dosa and Moha. Then, as now, men harboured in their hearts delusion and hatred: they were led away by wild and inordinate cravings, and under their influence perpetrated deeds of cruelty and violence towards one another. They held in light esteem the claims of others to justice and benevolence, and thought only of their own material advantage. Their minds were aflame with craving, and passion was the arbiter of their lives.

Nowhere could they find happiness, for the satisfaction they sought

could never be attained in a life governed by the three characteristics of Anicca, Anatta and Dukkha. Yet they desperately strove to make their pleasures permanent, thinking that by repeating the momentary sensation over and over again, or by pursuing fresh experiences when the old ones grew stale, they could live perpetually in the enjoyment of the senses.

But rich or poor, strong or feeble, they were subject to the infirmity of the flesh, to sickness, old age and death; and the delights they hankered after, and for the sake of which they brought ruin upon themselves, became as nothing, swallowed up in the jaws of time, the destroyer of all compounded things.

Then came the Buddha, proclaiming:

Rago ca doso ca itonidana
arati rati lomahamso itoja
ito samutthaya mano vitakka
kumaraka dhamkamiv' ossajanti.
"Passion and hatred arise from
the self:
evil thought, delight and horror
also arise therefrom.
Arising, they torment (the mind)
as boys (torment) a crow."
(Suciloma Sutta)

The Enlightened One perceived that the self was the cradle of all the passions, and it could only be by

surrender of that false, deceptive **Ego** that peace and tranquillity could enter the mind. Looking with infinite compassion on all sentient beings, He saw them without distinction of good or bad, high or low. All are actuated by the same self-motive, and it is under that primal delusion that beings return again and again to the round of existence, drawn back irresistibly by their attachment, to work out their self-imposed destiny in accordance with their Kamma.

Foremost among the virtues that tend towards conquest of self the Buddha proclaimed Dana, or universal Charity. To put the needs of another before one's own is but the first step in the practice of Dana: its consummation and final flowering is to realise that there is no individual self—that whatsoever one does to another is done, as it were, to oneself. At that point even self-sacrifice ceases. There being no self, there is no sacrifice—only the all-comprehending benevolence of Buddhahood, that permeates the universe of living creatures with love, above, below and in all quarters. Fear and hatred, deception and greed cannot enter the mind that is released from self (Sakkaya-Ditthi), nor can the darkness of ignorance obscure it. Luminous and serene, the light of the Arahāt shines forth; even in the flux of impermanence he finds the changeless eternity of Nirvana.

Lokena kenapi anupalitto
dane rato silagune susanthito
nekkhamma bhagi varananalabhi
bhavēyyaṃ thamabalupapanno.

"Being untainted by the world, delighting in charity, established in the precepts and virtues, practising renunciation of the world, and obtaining excellent knowledge, may I be replete with strength and power!"

—The Aspiration of Buddhārakkhita. Jinalankara 248.

Disinterested charity therefore is an essential to spiritual progress, and must be cultivated by whosoever would aspire to the bliss of Nirvana. It extinguishes the grasping tendencies that are the cause of rebirth and suffering, and makes renunciation a habitual attitude of mind. The Bodhisattva gave his possessions and even life itself for the welfare of others. Such sacrifice can only be possible when it has ceased to be sacrifice as we understand it and has become instead the expression of a complete reorientation in thought. Expounding the principle of the non-self, the Vajracchedikā Sūtra says: "And, O Subhūti, the Parāmita of the highest perfection of endurance (Kṣānti) belonging to a Tathagata, that also is no-Parāmita. And why? Because, O Subhūti, at the time when the king of Kalinga cut my flesh from every limb, I had no idea of a self, of a being, of a living being, or of a person; I had neither an idea nor no-idea. And why? Because, O Subhūti, if I at that time had had an idea of a self, I should also have had an idea of malevolence."

The Sūtra continues concerning Dana thus: "A Bodhisattva, after putting aside all ideas (concepts based upon phenomena), should raise his mind to the highest perfect

knowledge. . . . He should frame his mind so as not to believe in (depend upon) form, sound, smell, taste or anything that can be touched. . . . For what is believed is not to be depended upon. Therefore the Tathagata preaches: 'A gift should not be given by a Bodhisattva who believes in (depends upon) anything: it should not be given by one who believes in form, sound, smell, taste or anything that can be touched.'

Here the Yogacarin psychology is clear: it is to the effect that for the complete perfection of Dana Paramita all idea of giver and recipient must be abandoned, as also all belief in the thing given—that is to say, as to its essential reality. The significance becomes transferred entirely to the action (Kamma): it has no egocentric quality whatever.

The Buddha's Way of Dispassion leads to absolute integration of the psychic faculties: it gives the penetrating vision that sees directly into the nature of causality, and beyond it, to the Uncaused and Uncompounded. That having been attained, no external events, no happenings in the realm of relative reality can give rise to sorrow, resentment or desire. The mind is finally liberated, poised on the wave-crest of the ocean of Sam-sara, never to be submerged beneath the seething waters.

Phenupamam kayamimam veditva
maricidhammam abhisambudhano
chetvana Marassa papupphakani
adassanam Maccurajassa gacche.

"Knowing this body to be as foam and understanding its mirage-like

nature, one should escape the sight of the King of Death, having destroyed the flower shafts of Mara."

—Dhammapada.

No longer is there friend or foe for him who is thus liberated. Those who ignorantly consider themselves his enemies he enfolds with loving compassion, protecting them from their own evils, striving only to prevent them from harming themselves. Against their malevolence he puts up his dispassion, neutralising their hatred as water neutralises a corrosive acid, and overcomes them with the weapons of harmlessness and purity.

The state of sublime equanimity is to be reached through understanding the nature of the Five Khanda process—that it is impermanent, lasting no longer than an instantaneous flash of light, that it is a mere aggregate of physical form, feelings, perceptions, mental formations and states of consciousness, and that it is without any persisting Ego-entity. A continual unfolding of empty phenomena, conditioned by antecedent tendencies, it cannot form any basis for happiness: it can only give rise to new and ever unsatisfied desires. In ignorance we desire pleasure, but our real quest is for the self that enjoys the sensations. Since that self is nowhere to be found we remain unhappy, unable to perpetuate the fleeting moment or anchor it to any firm ground of reality. The essence of the experience eludes us: in the moment of grasping it is gone.

We are urged to relinquish this hopeless effort to find satisfaction in the world of Anicca, Anatta and Dukkha, and instead, to fix the mind steadfastly on the state of Viraga, Dispassionateness. In some texts the word Viraga is used almost as an equivalent for Nirvana. (Tanhakkhaya viraga nirodha nibbana). This Viraga consists in the extinction of attachment to sense-objects, the giving up of the concept "I" as the performer of actions and the ground of merit and demerit. It differs from suppression of selfhood, in that it cuts deeper than the mere inhibition of desires and reactions by any effort of will. The Tathagata condemned forceful exertion of will-power in austerities. They are only a different expression of violence—violence directed against the unreal *self*, in place of violence against the equally unreal *not-self*. The practice of such austerities in an extreme form serves only to divert the current of self-consciousness or to dam it, thus in-

creasing its pressure. The psychological tension mounts, and instead of being extinguished the Ego becomes magnified. The hold on self must be relaxed, not tightened, and this is to be brought about gradually and naturally by creating an opposite impulse, a tendency that manifests in disinterested activity for the welfare of others.

Benevolence as taught by the Buddha is an active principle that directs to one goal the purposes of heart and mind. By its cultivation the mind is freed from the Asavas and the heart is made capable of a love that is universal and dispassionate, without attachment to ideas or objects. The mind of an Arahant who has attained this beatitude of selfless, dispassionate benevolence, shines in the darkness of Samsara clearly and steadily, like the flame of a lamp in a sheltered place; and when the fuel is exhausted, for him there is no rebirth.

*Lean in the stomach, temperate at meals,
And watchful let the bhikkhu wend his way.*

Sariputta, Theragatha.

*And when he sitteth cross-legged on his couch,
If but his knees be screened from falling rain,
'Tis ease enough for bhikkhu filled with zeal.*

Sariputta, Theragatha.

ESOTERIC BUDDHISM

CONTINUITY OF LIFE

MARIE HARLOWE PULLEY

Judaism and Christianity, in their material natures, can conceive of life after death only in the miraculous resurrection of the physical body. The "Dust and ashes" concept of these religions show plainly their earth-bound character. "I believe in the resurrection of the flesh" is a part of the Christian Apostle's Creed, and the physical or bodily resurrection of Jesus is the foundation stone of that religion. Christianity sees no paradox in accepting the idea that man will live after this life, but refusing to believe in an existence before birth. It gladly accepts the deferred benefits of an after-life, dependent upon the will of an unseen power, even though this may also include, at least for some, eternal damnation, so long as beliefs in family, national and ecclesiastical relationships connected with the idea of self or individuality can be maintained.

There is a certain awesome implication in the idea of an endless continuity of life. Modern science has at once substantiated this idea in its concept of the indestructability of energy, and given hope of salvation to those who desire it, in the realization of the fact that we are living in a changing world, and that in the very character of this change is an

abiding and enduring verity. Science proclaims a universal activity tending towards change, involving both destruction and re-creation.

The Oriental emphasizes the logic of pre-existence and perpetuity in a relationship of chicken-and-egg, in a logic which uses an abundant analogy derived from natural facts, that the pendulum of existence swings to and fro. In accord with modern science that energy can neither be created or lost, but can only change form within the Universal Energy, Oriental philosophy states the principle of reincarnation or recurring lives, with each incarnation contributing to the chemistry of the character, and returning by the same physiological route in birth.

Life and Death are regarded as conditions of the objective and subjective phases of life, and complement each other as light and dark,—as two parts of the same Great Adventure of Continuity. Fabre showed how the caterpillar weaves its own silken tomb, where it passes months of subjectivity, to emerge in a glorious birth into a new element.

Buddhism accepted the Hindu concept of reincarnation. It could see the necessary logic of reincarnation as a mode of life allowing for the repeating of unlearned lessons and the

restitution for wrongs and errors. It recognized also that, for the masses, nothing could be gained by vague philosophizing about subjective states of consciousness by those limited to objective, elemental comprehension. But the Buddhist concept of continuity of life went far beyond the principle of recurring lives, by necessity related to negative and limited aspects; Buddhism is concerned with raising the level of all life beyond the necessity for the adjustments found in recurrent lives via reincarnation, to Ultimate Perfection.

The Nirvana of Buddhism is not a goal of eternal comfort and indolence, such as the harp-playing, hymn-singing Christian Heaven is. Buddhism sees the "I" subject to the evolutionary process in both life and consciousness, in a process ever growing in depth of reality through the actualization of ideals, but beyond this it perceives a transcendent state of Perfection in which the consciousness of the self (the sense of Becoming), is lost in eternal, unchangeable state of blissful Being.

The Buddhist doctrine, according to the *Pali Suttas*, according to Rhys Davids is, "Try to get as near to

wisdom and goodness as you can in this life. Trouble not yourself about the gods. Disturb not yourself by curiosities or desires about any future existence. Seek only after the fruit of the noble path of self-culture and self-control." In Buddhism the very desire for a future life constitutes two, out of a total of ten, Sanyojanas, or "fetters" of the mind. Further says Rhys Davids, "In Buddhism, however exalted the virtue, however clear the insight, however humble the faith, there is no Arahatsip if the mind be still darkened by any hankering after any kind of future life."

Buddhist writers often say that the relation of one life to the next is merely like that borne by the flame of a lamp to the flame of another lamp lighted by it. Alice-in-Wonderland makes the point when she asks, "I wonder—what the flame of a candle looks like after the candle's gone out?" Certainly the effects of a man's actions in life survive, but this redounds, not only to his own benefit, but to coming generations. So the Buddhist himself is unconcerned about any possible future existence, as he devotes his efforts to the here and now; he renounces Nirvana "so long as one creature suffers".

*He who a hundred generations back
Can trace descent, all brahmin ancestors,
Himself as graduate and Veda-wise,
Again, again among mankind reborn,
Though he as teacher in the Vedas three
Past-master rank, woudst honour him for that,
To him thy homage were not worth a straw.*

Maha Moggallana, Theragatha.

CHRISTMAS

FRAN ALLEN

Treasurer, Buddhist Vihara Society in England

Christmas is the greatest of the Christian festivals and as such may be compared with the most important of the Buddhist festivals, Vaisakha.

So greatly respected is Christmas in the Christian world that even during the two World Wars warfare was temporarily suspended during the holy day, not only the actual fighting at the front lines, but also the air-raids upon military objectives and upon the respective civilian—human—and animal populations.

Christmas Day is celebrated each year, by most Christians on the 25th December, the supposed anniversary of Christ's birthday. Some Christian sects celebrate Christ's nativity on January 6th, others on January 18th. Certain historians have computed the date may have been 5th April, but the day of Christ's birth is, in fact, unrecorded.* The reason for holding Christmas at the end of December or early in January had really nothing to do with Christ nor Christianity—a fact, incidentally, which is unrealized by many Christians.

* Christ was born in the year 4 B.C.—not 12 months prior to 1 A.C. (A.C. : After Christ; in contradistinction from B.C. : Before Christ. A.D. (anno domini) means "year of our Lord", i.e., of Christ : to find dates designated "A.D." in Buddhist literature amounts to an incongruity).

The earliest recorded form of organized religion in Europe was one of sun worship. Sun worship is of course known also to have existed in Persia, Africa, America, and is in fact a phase in man's religious adolescence. The Druids of North West Europe were sun worshippers, as the ruins at Stonehenge and elsewhere prove: they survived in Britain until about 60 A.C., more than 300 years after the time of Emperor Asoka.

Towards the end of December in regions remote from the tropics (such as N. W. Europe) the hours of sunlight are of the shortest duration, existing only from about 9 a.m. to 4 p.m. Thereafter, a new yearly planetary cycle begins, and the days become longer as the hours of light increase. Naturally, to primitive man, this birth of a new year was an event for wonder and rejoicing: one to be duly celebrated by ceremony and riotous feasting on wine and on animals and birds especially slaughtered for the occasion.

When the early Christian missionaries arrived on the scene† and took note of these pagan proceedings they cleverly compromised. Let the Pagans call themselves Christians and they could keep their annual

† In c. 64 A.C. in Britain, though not effectively until 596 A.C.

orgy: animals and birds would be slaughtered and devoured as before, and intoxicating liquors freely imbibed, but under the auspices of the Church. It would be Christ's mass or feast, and the solar significance forgotten. Hence it was, about 100 years A.C., that Christmas became instituted.

"The truth is that there is no authentic tradition that Christ was born in winter. The date was chosen because the Pagans had been used to a jolly festival at the end of the year, and would not give it up. If the Church would not recognize it, the priests of Mithras would; they celebrated the birthday of the 'Invincible Sun' on Christmas Day—Dean Inge of St. Paul's Cathedral, London ("Evening Standard" 24-12-28).

Christianity emphasised this event as an occasion for general goodwill, when presents were exchanged and largesse distributed. But, this spasm of charitableness is often short-lived: it is apt to lapse after one or two days. . . . Here we perceive the moral!

Vesak dana is a regular institution with us, and nothing could be more

worthy. But let us remember that our Bhikkhus require dana all the year round; let us form the habit of extending our charity, by deed and thought, towards all fellowmen and to our lesser fellows the animals and birds, throughout the whole year. So to be consistently charitable that we become unconsciously and by nature generous-minded. For a gift or a kind word that is given without any thought of self is indeed the most merit-generating dana.

Sabbadanam Dhammadanam jinati: a most practical form of fulfilling this noble exhortation is by literally giving the Dhamma to the West. This may be done by sending (Theravadin) books—even old books,—or monetary donations towards the construction of Viharas, by which means the Dhamma may be presented to Westerners in Europe itself.

For progressive as it is in practical and active Knowledge, the West remains largely steeped in Ignorance of that Wisdom which only Buddha Dhamma can and does dispel.

To-day in war-weary Europe there are some, however, whose eyes are but little covered with dust.

*Whoso can suffer both extremes of fate :
The favour and disfavour of the world,
The while he bides in sober earnestness,
Unwavering his concentrated mind :—
Him, musing ardent and unweariedly,
With intuition fine and delicate,
Zealous to slay the tendency to grasp :—
Him a "a good man" indeed should others call.*

Sariputta, Theragatha.

THE LATE A. CHRISTINA ALBERS

AN APPRECIATION

The poems of Miss Christina Albers, who died recently in Calcutta at the age of 82, are familiar to readers of the *Maha Bodhi Journal*. Her longer works, the verse-drama *Sakuntala* and other dramatic poems, are not so well-known, though it was in these that her genuine poetic gifts were most clearly revealed. The graceful imagery that distinguished her shorter poems, always delicately tuned to the mood of her theme, in these larger works took on a deeper and richer note. All through her work there gleamed the thread of authentic feeling and sincerity of purpose, even when, as in some of her later poems, the quality was uneven and the effortless craftsmanship that marked much of her work was not always maintained. She did not always avoid the temptation of the inevitable phrase, yet lines luminous with insight and memorable beauty come to mind even in her less successful poems; the expression was never clouded, and was upheld throughout by her manifest genuineness of sentiment. Though sometimes hovering dangerously on the borders of prettiness her lines were redeemed by a true instinct for expression that kept them free of artificiality. She was her own most severe critic, and when, only a few days before her death the writer spoke appreciatively of her work, she rather

sadly confessed that the later poems did not satisfy her. She was in hospital in Calcutta, where she had been for six months, in severe pain, and her last poems were written in circumstances that might well have blunted her critical faculty, if not dried up the poetic spirit entirely, yet both remained as active as ever. Her courage was invincible.

First class poetry is rarely a product of religious experience. Without the internal stress of conflict it cannot present the authentic interpretation of individual experience made universal that poetry in its highest mood displays. The expression of an assured standard of values, an unshakable spiritual foundation, vitiates rather than strengthens the poetic current. Poetry, as distinct from verse, is the outcome of spiritual conflict, the release of a psychological force born of inner travail. Doubt, regret, yearning and madness are the legitimate sources of poetry, not the deep, untroubled conviction of one who has reached spiritual harbourage. The religious teacher's certainty of diction only too easily lapses into flat platitudinising, the stale, unimaginative attitudinism of the moralist. How many trite, wholesome lines of the later Wordsworth would we not sacrifice for one incandescent phrase from the fevered pen of Keats?

Milton's "Paradise Lost" is great poetry, but it is mythological rather than religious ; its tension is between the two titanic protagonists representing good and evil, and their superhuman stature makes up for the lack of human quality in their stupendous but abstract contest. A more truly religious poem is Francis Thompson's "Hound of Heaven", for here the conflict, though essentially the same, is brought down to a human level and presented in terms of the suffering individual, conscious of his weakness but all the time aware of a divine compassion—rejecting it, perversely eluding it, yet knowing all the time that the final surrender of the passionate self must come, when it will be lost in the all-encompassing mercy. In that portrait of the ego, proudly self-identified with the faults that isolate it, striving desperately to preserve its identity to the last vestige of selfhood, we recognise a recurrent theme in the symphony of man's spiritual unfolding.

This is merely to illustrate a point ; there is no intention to compare the work of Christina Albers with that of the giants of literature. To do so would be to do her less than justice. Her graceful little poems belong to a lesser category and a different genre. She was a Buddhist, with profound conviction which she sought to convey through the medium of her poetry, and it is that which gives it its unmistakable ring of truth and integrity. She was also a true poet in her reactions, her imaginative insight and her deep sympathy. The

measure of her work must be set by these standards, and it is these qualities that give it value. She drew them with reverence and humbleness from their source, the inner kingdom of her heart, clothed them in phrases that often achieved a lyric beauty, and gave them to the world in their pristine freshness, as she had known and experienced them, the ungrudged treasures of her mind and heart. The love and wisdom of Buddha were to her the reality of a living presence :

Calm upon His Throne of Mercy
Sits the Conqueror, clad in wisdom,
Sits the Hero in His glory,
Lovelight streaming from His
being.

Sees He neath His feet the masses
Of the restless moving millions,
Searching, striving, all bewildered
Like wild waves thrown on a
seashore

And again receding, rest not.
A deep pity moves His being
And His hand elate in blessing,
From His Lotus Throne descending,
Steps He forth. . . .

The metre of "Hiawatha" was a favourite medium for her short poems and she handled it competently, as these lines from "The Wheel of the Law" reveal. It gave strength and resource to the lines and released thought from the meticulous tyranny of rhyme. One could wish that the waves had been something other than "wild", but the energy of the poem sweeps aside such minor considerations as the choice of a particular epithet. The chief point is made—the contrast between the tur-

17TH ANNIVERSARY OF THE MULAGANDHAKUTI VIHARA

IMPRESSIVE CEREMONIES AT SARNATH

(From a Special Correspondent)

The 17th anniversary of the opening of Mulagandhakuti Vihara, the Buddhist temple at Sarnath, Benares, was celebrated on a large scale on November 14th and 15th last. The two-day programme of functions included an Exposition of the sacred Relics of Buddha from Taxila and Nagarjunikonda, a public meeting and Buddhist Re-union. Large numbers of Buddhist pilgrims from Burma, Ceylon, Nepal, Tibet and elsewhere gathered in Sarnath for the event and the Dharmasala was crowded, many visitors having to be accommodated in the Chinese Ashram. A special train and bus service was run and the number of visitors was augmented by arrivals from all over India. Hindus and Muslims joined the throng, and among the guests at the public meeting were three Americans from California including Mr. Ralph M. Lewis, the Imperator of the Rosicrucian Movement.

RELIC PROCESSION

The sacred Relics were taken in a procession from the Temple to the Chaukhandi and Dhamekh Stupas, which respectively mark the places where Buddha met his first disciples and where he later preached his first sermon. The procession, with the Relics borne aloft on an

elephant, accompanied by banners, incense and music, was a stately and impressive sight. Besides Buddhist Bhikkhus, Lamas and pilgrims, several hundreds of spectators followed in the wake of the cavalcade.

At the public meeting, held on the 15th, the President was His Excellency Dr. Thanat Khoman, Siamese Charge D'Affairs. In the course of his speech he said, "In common with all other Buddhists the Siamese believed that the only hope for the future peace and unity of the world lies in the teaching of the Tathagata.

Dr. Khoman referred to the cultural affinity between Buddhist countries, and described the present influence of Buddhism in Siam, where it continued to be the principal factor in the lives of the Siamese people as it had been for centuries past.

CONVERTS IN MANY LANDS

Anagarika Sri Sugatananda emphasised the universal nature of Buddhism, and pointed out that, despite the fact that since the days of Asoka until the advent of the greatest Buddhist missionary of modern times, the Anagarika Dharmapala, there had been no organised Buddhist missionary activity, the Dhamma had made converts in many lands.

He added that the Buddha's doctrine provided the one solution to the universal problems of mankind.

Other speakers included Ven. Bhikkhu Dhammaratana, editor of "Dharma Duta", Bhadana Ananda Kausalyayana and Mahapandita Rahula Sankrityayana. The Joint Secretary of the Maha Bodhi Society, Bhikkhu M. Sangharatana, read a report of the Society's work for the past twelve months.

BUDDHA GAYA TEMPLE BILL

The Buddha Gaya Temple Bill (1948) was the chief subject of discussion at the Buddhist re-union held later in the day. Maha Pandita Rahula Sankrityayana occupied the chair.

The following resolution was passed :

"In the opinion of the Buddhists assembled on the occasion of the anniversary of the Mulagandhakuti Vihara the Buddha Gaya Temple Bill introduced in the Bihar Legislative Assembly is an utterly unjust and totally unsatisfactory measure. The fact that the composition of the proposed Committee gives an absolute majority to Hindus, that the Buddhist members are limited to Indian nationals, and that there is a wholly unwarranted distinction between Indian and non-Indian members, are the chief causes of the dissatisfaction of the Buddhist world."

The resolution was supported by the Secretary of the Chittagong Association, Mr. Talukdar, Ven.

Pandit P. Pannananda of Gaya Maha Bodhi Society and all the Buddhist leaders present. Maha Pandit Rahula Sankrityayana also attacked the Bill on the ground of discrimination between Indian and non-Indian Buddhists, which he described as wholly unwarranted. The resolution against the Bill was passed unanimously.

Other topics discussed were : the newly-formed Maha Bodhi Society of Burma, the training of monks at the International Buddhist Institute, Sarnath, the Exposition of the Sacred Relics of Sariputta and Moggallana and the future protection of the Buddhists of Ladakh.

SCHOOL PRIZE DISTRIBUTION

Another Exposition of the Relics was held on the second day, attracting equally large crowds. In the afternoon the Maha Bodhi Primary and Higher Secondary Schools held their annual reports, followed by the prize distribution. Six boys received scholarship certificates for essays on "Dharma". The prizes were distributed by Mr. Shyam Behari, Deputy Director of Education, Benares Division.

The two-day celebration came to a close with a brilliant illumination of the Vihara and the chanting of Sutras by a large assembly of Bhikkhus. In variety of events and display the anniversary celebration eclipsed any of recent years, and the large crowds that gathered in Sarnath fully necessitated the extra bus and train service that had been arranged for the occasion.

GOODWILL MESSAGES

His Excellency Sri C. Rajagopalachari, Governor-General of India, New Delhi.

My respectful greetings to the assembly of holy men and my best wishes to the Vihara on the seventeenth Anniversary.

His Excellency Sri K. N. Katju, Governor of West Bengal.

Every anniversary of Mulagandhakuti Vihara at Sarnath should be a historic ceremony in New India. Sarnath is one of the most sacred places in the world, and the Asoka pillar at Sarnath with its famous Lion Capital has now become the national symbol of our unity and solidarity. It is not without significance that the revival of Buddhism in India should have synchronised with the national struggle for and the achievement of India's freedom. The Blessed One taught all mankind 2500 years ago to walk the Noble Eightfold Path for the welfare of the human race. I have no doubt that Indians will now learn again to revere Him as He was revered in the days of Maharaja Asoka and for centuries afterwards, and this Mulagandhakuti Vihara built on the holy spot where the Blessed One turned the Wheel of the Law for the first time, would in the near future become a centre of cultural unity for all Indians living in this ancient land.

His Excellency Sri Mangaldas Palkhivala, Governor of C.P.

Wish all success to Maha Bodhi Society in their effort to revive

Buddha's message of peace and goodwill which is most appropriate at this time for the whole world.

His Excellency Mr. Asaf Ali, Governor of Orissa.

His Excellency assures your Society that he is deeply interested in your work, because he has profound respect for Gautama Buddha's rational teachings and equal admiration for the structure of civilisation which was erected during the Buddhist period.

His Highness the Maharaja of Gwalior.

The Maha Bodhi Society is doing very commendable work for the uplift of the masses and I wish the anniversary function of the Mulagandhakuti Vihara all success.

His Highness the Maharaja of Sikkim.

Wish the celebrations every success befitting the First Sermon preached by Lord Buddha on the sacred spot. With your endeavours may it rise to a modern Nalanda.

The Hon'ble Pt. Govind Bhallav Pant, Premier, U.P.

He . . . wishes every success to your Mulagandhakuti Vihara.

The Hon'ble Hafiz Muhammad Ibrahim, Minister for Communications, Govt. of U.P.

Regrets his inability to attend as he has to be in Bombay on that date. He, however, sends his best wishes for the success of the Anniversary.

Sri A. G. Kher, Minister of Local Self Govt., Government of U.P., Lucknow.

May your deliberations succeed in bringing peoples of all countries closer together and fulfil the ideals of Lord Buddha of universal peace and happiness.

The Hon'ble Sri Jaggiwan Ram, Minister for Labour, Govt. of India.

Maha Bodhi Society has been doing great service to humanity by preserving and propagating teachings of great Lord Buddha. In a world torn asunder by ever increasing materialistic outlook which inevitably leads to conflict it is the message of Lord Buddha which can lead mankind to realise its true self and thereby end conflicts. Hence importance of propagating of teachings of Buddhism all the greater. I wish this noble institution every success in its great mission.

The Hon'ble Sri N. A. Sherwani, Minister for Agriculture, Govt. of U.P.

Every attempt to raise the moral standard in the country must have the blessing of all those who have the love of the country at heart. Yours is a Society which is doing very good work in that direction and I send you all my good wishes.

Sri Lal Bahadur, Minister of Police, Government of U.P.

In a world tormented and tortured by communal passions, racial prejudice and national greed the teachings of Buddha are our best refuge. My

good wishes to promoters and members of Maha Bodhi Society.

The Hon'ble Sri C. B. Gupta, Minister for Food, Government of U.P.

The Hon'ble Food Minister . . . wishes your function all success.

Mr. M. W. H. De Silva, High Commissioner for Ceylon, New Delhi.

Wish function all success.

His Excellency Chia-Luen Lo, Ambassador of the Republic of China.

I am sure the cause which the Maha Bodhi Society espouses receives hearty support of all Buddhists. The world is again at crossroads of peace and war, and the ideals of Buddha are more than ever refreshingly instructive and binding upon the hearts of all mankind. I wish your Society every success.

The Hon'ble U Kyaw Khine, Charge d'Affaires, Embassy of Burma, New Delhi.

The Charge d'Affaires on behalf of Embassy and Burma remembers with deep reverence the Lord Buddha on the occasion of the sacred day and sends his greatest respects and prayers. Wishes function every success and Society will prosper to foster Buddhism in country of Buddha's birth.

Prof. Tan Yun-Shan, Cheena Bhavan, Santiniketan.

The Mulagandhakuti Vihara Anniversary marks the revival of Buddhism in India. Wish function success.

MAHA BODHI SOCIETY'S PRAYER TO BIHAR GOVT. FOR 25,000 ACRES OF LAND FOR BUDDHIST COLONY AT BUDDHA GAYA

K. P. B.

The Government of Bihar are at long last going to right a wrong which India as a whole has inflicted for centuries on the followers and admirers of the great Gautama Buddha by denying them to feel at home at the spot where Buddha attained his enlightenment. This the Government are going to do by a legislation ensuring public control and management of the world-famous Buddhist temple at Buddha-Gaya, the exact site where five and twenty centuries ago Gautama sat in meditation under a banian tree determined to find out a new path for human salvation and ultimately discovered the 'Middle Path' and the noble eight-fold programme to tread it.

INITIAL MOVE FROM BURMA

This change in the management and supervision of the great temple which the Government now propose to effect is, in fact, demanded by Buddhists of various lands since the seventies of the last century. Actually, the initial move for the purpose was undertaken in 1875 when Burma was an independent monarchical State. King Mindon whom the last king of Burma, Thibbaw, succeeded, approached the Government of India for permission in that year to repair the temple and restore

its surroundings then in ruins and in an abandoned state. The permission was readily given by the Government and the then Mahanta. The work of restoration began but proceeded most haphazardly and unscientifically with the result that the then living banian tree, the off-shoot of which is the present tree in the courtyard of the temple, was damaged beyond any hope of revival. General Cunningham to whom Indian Archaeology owes the greatest debt of gratitude apprehended the death of the noble tree before it actually died and had a sapling of the old tree planted in 1876 on the spot for the future generation to identify the spot of sanctity.

The dynastic trouble around the Burmese throne which resulted in the enthronement of King Thibbaw, noted for his anti-British feeling generated by the British infiltration into Burma with the ultimate object of conquest, upset the plan for repairing the temple. Thibbaw occupied the Burmese throne. Britain anticipated trouble on that account. And the net result of this change was felt in the change of the attitude of the British Government in India in respect of allowing the Burmese State to undertake the restoration of the temple. As the Government changed their attitude, so did the Mahanta. The

annexation of Burma was effected in 1885, and the efforts hitherto made by the Government of Burma to restore the temple were frustrated and the few Burmese monks and engineering staff accommodated at Gaya were humiliated and unceremoniously turned out.

DHARMAPALA'S AGITATION

The second phase of the agitation to restore and repair the temple and its neighbouring area began with the arrival of the famous Ceylonese Buddhist missionary Angarika Dharmapala, founder of the Mahabodhi Society in Calcutta in 1891. The temple was then in no better condition than previously, the sacred spot and the area around it which once upon a time was visited by India's noblest and idealist monarch Asoka and some of the best representatives of Asian intellects of the mediaeval period, particularly from China, was left for pigs and jackals to prowl about and make it their habitat. Dharmapala organised the first conference of the Buddhists in modern times to be held at the hallowed spot. The place and its fame soon began attracting attention and the vested interests that grew around the Mahant's order became nervous and wanted to nip the agitation in the bud, if possible. Litigation ensued and as the result of the judgment of the Calcutta High Court Dharmapala was ousted from the place although he was allowed to build a Dharmasala for Buddhist pilgrims in the neighbourhood.

COUNT OKAKURA & VIVEKANANDA

Then began the third phase of the movement in 1902 initiated by the Count K. Okakura of Japan with the powerful support enlisted by him of no less a person than Swami Vivekananda. This Indo-Japanese alliance for the restoration of a temple could not but be looked upon with suspicion by the British authorities in India. Okakura with the advice of the great Swami and his equally famous disciple Sister Nivedita did not make any claim on the property of the Mahanta but pleaded with him to grant facilities to the Japanese Buddhists to restore the temple. "Our worship of Gods and goddesses many of whom we have in common with you" wrote Okakura to the Mahanta "makes our relationship to Hinduism a very close one". Okakura visited the place in the company of the late Mr. Surendra Nath Tagore and the late Swami Saradananda of Belur Math. It is not known what was the actual personal reaction of the Mahanta. But the Imperialist Lord Curzon was shrewd enough to think of the future possibilities of this Indo-Japanese alliance and got himself interested in the affair. The move of Okakura did not succeed, but a commission was ordered to be set up for investigating the claims of the Mahanta and the Buddhists over the temple. The commissioners were the late Mr. Justice Sarada Charan Mitra and the late Mahamahopadhyaya Haraprasad Shastri. Mitra gave his opinion in favour of the Buddhists while Shastri against and in favour of the Mahanta. The

only effect that the report of the Commissioners produced was felt by the Buddhists who were ejected from the place in 1910.

SIR EDWIN ARNOLD

Dharmapala was disappointed, so were all the followers and admirers of Buddha who visited the temple during this period coming from all over the world. They included no less a person than Sir Edwin Arnold, the famous author of the 'Light of Asia' who bemoaned the sad desolation of the most sacred spot of the Buddhists. But on the ground that it was a private property all efforts hitherto made to beautify the spot were frustrated. But when as the result of the Russo-British move and counter-moves Tibet was brought into vertex and Dalai Lama once fled to Siberia to secure Czarist help and Tashi Lama fled to India to secure British help, the British Government in India did not hesitate in interfering with the private management of the temple and ordered the Mahanta to give full facilities for worship to Tashi Lama in the temple even after removing the Shaivite symbol on the forehead of the image.

Sorely disappointed though he was, Dharmapala did not give up his hope. He realised that the only way of restoring the temple to its pristine glory and secure justice for the Buddhists claims on it lay in the mobilization of the growing, conscious and enlightened public opinion of India. The opinions of various eminent persons of India and the world outside India were consulted by him and it

was found that all of them were in his favour. Thus Gandhiji who instinctively sympathised with the Buddhist aspiration but at the same time realised the political complications built around it by British authorities in India in his letter to Dharmapala said: "Much as I should like to help you, it is not possible for me to do anything directly at the present moment. The question you raise can be solved in a moment when India comes to her own." Rabindranath, Rev. Andrews, Dr. Annie Besant, names which evoke reverence and respect in every Indian heart, wrote most sympathetic letters to Dharmapala over the point. Subsequently, when the Indian National Congress met at Gaya and Deshbandhu Chittaranjan Das was its President the question of the restoration of the temple to the Buddhists was taken up and a resolution was adopted and Dr. Rajendra Prasad, the supreme leader of Bihar, was entrusted with the task of facilitating the move.

GANDHIJI'S PROPHECY

To-day the last phase of the long-continued agitation has reached and Gandhiji's observation that "the question can be solved in a moment when India comes to her own" is almost prophetic with the announcement of the decision of the Government of Bihar to take the control and management of the temple.

The one most interesting feature of the vicissitudes of the great temple is how it continued its existence since it was built—by whom and when nobody knows. History shows that

till 1202 A.D. the temple was in possession of the Buddhists when it was desecrated as the result of the expedition by Bhaktiyar Khilji. The temple since then was abandoned. The village where the temple is located is known as Mahabodhi and is owned by the Tikari Raj but by some mysterious process the temple walked over and took its stand in the Mouza of Mastipur Taradih which was granted by a Muslim Nawab in 1727 to the Faquir Lal Gir, the original Mahanta and yet the firman of the Nawab does not mention that there was any temple in the Mouza.

SACREDNESS OF THE PLACE

Once upon a time Bodh Gaya, the very heart of Buddhists, achieved a world-wide fame as the place where Buddha attained Nirvanahood. The Niranjana (modern Falgu) with its flights of steps, the beauty of trees on its banks and groves all around provided the ideal surroundings for the great Master of the Middle Path for the pursuit of his search after Truth. Asoka from his capital at Pataliputra (modern Patna) must have very often made pilgrimages to this place and taken steps to beautify the area, the evidence of which is available in the Asokan railings round the temple. Even in the seventh century A.D. when Hiuen Tsang, the keen metaphysician of China, visited the place, he was instantly made aware of the impress that the great Master left at the spot.

In his mental eye the great Chinese thinker conjured up the picture of his Master so powerfully chronicled in his narrative. He stood under the great banian tree and thought of the day when the Master renouncing useless mortification of body and soul migrated to the spot and bathed in the Niranjana. He then took rice-milk from the devotee Sujata and sat in meditation concentrating his thoughts on human misery and sufferings and trying to find the only means to end them. The chain of causation he analysed and discovered the famous path. For that his eternal advice to the world has been "be ye lamps to yourselves: be ye a refuge to yourself. Not to lean on him (Buddha) or anyone or any saviour but one within one-self".

BIHAR GOVT.'S LAUDABLE WORK

The unmistakable impress of this unique and brilliant mind and a devoted heart that India produced six hundred years before Christ was born is powerfully held aloft at Buddha Gaya which the Government of Bihar after so many centuries of the travail of his followers are now proposing to restore to its pristine glory and fame. In order that its future state is assured the Buddhists as represented by the Mahabodhi Society are moving the Government to allot 25,000 acres of land round the sacred spot for turning it as a centre of Buddhist activity.

LITHIC RECORD OF BUDDHIST LINKS BETWEEN SRI LANKA AND SRI MRAMMADESA (BURMA)

M. BOKEY

The arrival of the sapling of the Anuradhapura Bodhi tree and the sacred Relics of Sariputta and Moggallana in Burma from Ceylon brings to mind once more the Buddhist link between Sri Lankadipa and Mrammadesa that has existed from historic times.

There are countless historical manuscripts and inscriptions which mention these links in our country. Among these old traditions the most interesting and most beautiful records were inscribed on ten large stone pillars of early date. These are the Kalyani Sima inscriptions of Pegu. Even today the inscriptions are clearly legible as evidence of Buddhist relations between Sri Lanka and Sri Mrammadesa.

Although many translations of these rock-carved records have been published in East and West, I want to give my Buddhist friends of Ceylon and Burma some extracts from the lengthy accounts, because they perpetuate some beautiful and important events in connection with Buddhist religion in our two countries. When two thousand and two*

* The inscriptions relate to King Dhammazedi of Hanthawaddy, whose date is given in Ceylon chronicles as 1472-1492 C.E. The discrepancy is due to a difference in reckoning between the Burmese and Sinhalese calendars.—P.S.

years had elapsed since the Fully Enlightened One achieved Parinirvana there reigned in Hansavati a king named Ramadhipati, who, assuming the title of Sripavaramahadhammarajadhiraja, ruled justly and righteously and afforded protection to the people of the country. King Ramadhipati had exceedingly deep faith in the religion of the Teacher, and the following thoughts arose in his mind: "Being aware of the impurity, heresy and corruption that have arisen in the religion, methinks that in order to ensure the continuance of the religion to the end of the period of 5000 years it is essential that it should be purified by resuscitating the pure form of the Upasampada ordination. Therefore I think it expedient that this purification of the religion should be effected by me. How shall I call into existence the pure form of the Upasampada ordination and establish it in this country? It is said that in the 236th year that had elapsed since the attainment of Parinirvana by the Fully Enlightened One, Mahamahinda Thera, who was sent by Moggaliputtatissa Maha Thera, went to Tambapannidipa and established the religion. Devanampiyatissa, king of Sihladipa, conceived a feeling of esteem and reverence for the Thera,

and founded the Maha Vihara Monastery. During the period of 218 years that elapsed since the foundation of the Mahavihara by the king Devanampiyatissa and Mahamahinda Thera in Sihladipa, the religion remained pure and there was only one fraternity, namely that of the residents of the Mahavihara. But owing to certain circumstances the religion became impure and tainted with heresy and corruption during the reigns of the kings Vattagamani Abhaya and Mahasena. In the year (1412) after the establishment of the religion in the island of Ceylon, King Sirisanghabodhi Parakramabahu, who was then ruler of the island of Ceylon, seeing the religion had become impure, by the help of Mahakassapa Thera who dwelt in Udumbaragiri, purified the religion by commanding the expulsion from the Order of the impure Monks who were unorthodox. He then constituted the fraternity of the residents of the Mahavihara, the only sect in Sri Lanka. From the time this king purified the Sangha in the island of Ceylon the religion was bound up with the only pure sect, that is Mahavihara, until the present time. I shall, therefore, invite the learned and qualified Monks to receive the extremely pure form of the Upasampada ordination in the island of Ceylon, and to establish it in this country of ours."

Accordingly King Ramadhipati invited twenty-two Theras, headed by Moggallana, and requested them to bring the pure seed of religion from Ceylon. The Theras for the

sake of religion gave a promise to the King to visit the island of Sri Lanka.

The twenty-two Theras together with their twenty-two disciples were consigned to the care of two emissaries, Citradutan and Ramadutan, and carrying offerings for shrines in Ceylon, together with presents from King Ramadhipati for the King and Maha Theras of Ceylon, embarked in two ships and sailed for Lanka.

Citradutan's ship arrived at the port of Kalambu, and Ramadutan's vessel at Weligama. But the mission of Ramadutan met with difficulties at Weligama because at the time of arrival the Sinhalese Minister Goruci had rebelled against the king of Ceylon and the king's younger brother had proceeded by ship to Weligama and overthrown the rebel minister. Owing to this circumstance the mission was delayed at Weligama because the way to Jayavaddhananagara was not safe. After passing five days on the journey they arrived at Jayavaddhananagara.

When Bhuvanekabahu, King of Ceylon, heard about the arrival of the Theras from Burma to his land he sent down people to welcome the monks. When the Theras appeared before him the King of Ceylon arose from his seat and with his own hands offered betel together with camphor to the Saints and appointed for them a dwelling place and arranged for their food.

According to the wishes of King Ramadhipati, the King of Ceylon requested the Sinhalese Vidagama

Thera to make arrangements for the new Upasampada ordination to be given to the monks from Burma. On an Udakukkhepa Sima built on the Kalyani River, in the bathing place where the Exalted Buddha had bathed, the twenty-two Theras and their disciples were accordingly ordained at the hands of the Mahaviharavasi Theras of Sri Lanka. When the Theras had been ordained, the King of Ceylon invited them to a meal, at the end of which he bestowed upon each of them an appropriate title and presented gifts.

After going from shrine to shrine with the offerings they had brought from Burma to the temples of Ceylon, the twenty-two Theras and twenty-two disciples, numbering forty-four in all, returned to their home in two ships. Unfortunately one ship was wrecked near the coast of Nagapatam. Out of the twenty-two monks of the wrecked vessel twenty returned to Pegu safely, with the help of Melin Marakaya, Pacculiya and Binda from Navutapatam and Komalapatam. The remaining monks had died on their way, as they

were unable to avoid the consequences of demerit and the course of the law of mortality to which all living beings are subject.

A great new Sima was consecrated by the monks who had returned from Ceylon, at the west of the city of Hansawaddi (Pegu), and King Ramadhipati caused the other monks who were impure to receive the new Upasampada ordination in this new Sima, which was called Kalyani Sima. Afterwards the King ordered the consecration of numerous new Simas in his kingdom, and ordered other Bhikkhus to receive the new form of Upasampada ordination at the hands of the Monks who had visited Ceylon.

Thus a king of Burma received a seed of religion from Ceylon and planted it again in our country. On the rock pillars of Kalyani Sima these accounts are given in detail. It would be good for the ties of friendship between Burma and Ceylon if all the Buddhists of Sri Lanka could come and read the stone records of religious links between our two countries.

Whoso according to his powers
Is virtuous, saintly, clear in mind,
Earnest his purpose to perform,
Who loveth introspective work,
Well concentrated and intent,
Lone and detached, blissful, serene :
This man is rightly Bhikkhu named.

Sariputta, Theragatha.

SACRED RELICS OF SARIPUTTA AND MAHA MOGGALLANA ARAHANS

EXHIBITION IN CALCUTTA

From 15th to 31st January, 1949.

At the request of the Maha Bodhi Society of India, the most sacred body relics of Sariputta and Moggallana Arahans, the two chief disciples of Lord Buddha, which were carefully preserved in the Victoria and Albert Museum in London for nearly a century after they were taken over to England, were obtained by the Government of India for enshrinement in a new Vihara which is under construction at Sanchi, their original home. After the Relics have been duly received by the Hon. Pandit Jawaharlal Nehru on the 14th January, 1949, they would be handed over to the Hon. Dr. Syama Prasad Mookerjee, President of the Maha Bodhi Society, to be conveyed to the Society premises in College Square in a State procession. From the 15th to 31st these Relics would be exhibited to the public so that they may see and pay their homage to two of the greatest saints of the 6th century B.C. That their bodily relics consisting of bones and ashes collected from the funeral pyre are still in existence, is a matter for great joy to every Indian and every Buddhist throughout the world. When these relics were exhibited in Ceylon, no less than 3,000,000 people paid their homage.

Calcutta will have the privilege of seeing them from the 15th to 31st

January, the exposition starting every day at 9 A.M. and closing at 7 P.M.

There will be an exhibition of Buddhist art consisting of many rare images, manuscripts, the original casket in which these relics were discovered, and various other objects.

The public are cordially invited to co-operate in making these events a success.

The following account of the discovery of the priceless relics at Sanchi by Sir John Marshall, ex-Director General of Archaeology in India, will be read with deep interest :

"The relic-chamber, in which the relics were found intact by Gen. Cunningham, was set in the centre of the dome, on a level with the terrace berm. Covering it was a large slab upward of five feet in length, and inside were two stone boxes, each with a single name inscribed in early Brahmi characters upon the lid. On the one to the south was *Sariputasa* ; on the one to the north, *Mahamogallanasa*. The lids of the boxes, which I found buried in the debris near the stupa, are of Nagouri stone and measure 2 ft. 1 in. square, not 1½ ft., as stated by Gen. Cunningham. In Sariputra's box was a flat casket of white steatite, 6 in. broad by 3 in. high, covered by a thin saucer of

black lustrous earthenware (broken), and, by its side, two small pieces of sandalwood, which Gen. Cunningham imagined to have been taken from the funeral pyre. Within the casket was a small fragment of bone and several beads of pearl, garnet, lapis lazuli, crystal and amethyst; and written in ink inside the lid was the letter "Sa", no doubt the initial of Sariputa. In Mahamogalana's box was a second casket of steatite, somewhat smaller than Sariputa's which was initialled in the same way with the letter *Ma*; it contained two small fragments of bone only.

The two people whose body-relics were enshrined in these caskets, were the two well-known disciples of the Buddha. Both Brahmans and both close friends from boyhood and fellow-pupils of Sanjaya, they left their early teacher to throw in their lot with Gautama and followed him faithfully for the rest of their lives. In the Buddhist Church they were known as the Right and Left hand *sthaviras*, and took rank immediately

after their Master. They died only a few years before the Buddha himself. This is not the only monument erected in honour of the two disciples.

The Second Stupa at Satdhara, between six and seven miles from Sanchi, also contained a portion of their relics; and, according to both Fa Hien and Hiuen T'sang, there was another stupa at Mathura containing their relics, along with those of *Purnamaitryaniputra*, *Upali*, *Ananda* and *Rahula*. Sariputra, the more famous of the two, died at Rajagriha, where a stupa is said to have been raised over his remains. It may be from this stupa that the relics at Sanchi, Satdhara and Mathura were obtained, but when and by whom, can only be guessed".—*Sir John Marshall in "Monuments of Sanchi"*, Vol. 1, Pp. 44-5.

All correspondence should be addressed to—

THE GENERAL SECRETARY,
Maha Bodhi Society of India,
4A, Bankim Chatterjee Street,
Calcutta—12.

Whoso hath looked on pleasure as but pain;
Who hath discerned in pain the piercing dart;
Saw no abiding self betwixt the two:—
What world will hold, what fate detain that man?

Sariputta, Theragatha.

RECEPTION TO THE SACRED RELICS OF SARIPUTTA AND MOGGALLANA ARAHANS

Report of the Delegation sent to New Delhi by the Relics Reception Committee appointed by the Government of West Bengal.

At a meeting of the Relics Reception Committee of the Government of West Bengal held on 17th November, 1948, in the Writers' Building under the presidentship of Dr. B. C. Roy, Prime Minister of West Bengal, it was decided to send a small delegation to New Delhi to meet the Hon'ble Dr. Syama Prasad Mookerjee and the Hon'ble Pandit Jawaharlal Nehru with a view to fixing up and finalising the date and programme of the Reception and clarifying the questions regarding the invitations to be sent to foreign countries, transport of the Relics from Colombo to Calcutta and financial help.

The delegation was to consist of Rev. N. Jinaratana Thera (leader), Sj. Keshab Chandra Gupta and Sj. Jogesh Chandra Ghosh. A letter of introduction addressed to the Hon'ble Dr. S. P. Mookerjee was issued by the Hon'ble Mr. Dutta-Mazumdar, Minister, Government of West Bengal. As Mr. Keshab Chandra Gupta was unable to leave Calcutta due to some previous engagements, Rev. N. Jinaratana and Sj. Jotish

Chandra Ghosh went to New Delhi on 23rd November, 1948.

The delegation met Dr. S. P. Mookerjee and discussed with him all the important issues mentioned above. Then the delegation waited upon the Hon'ble Pandit Jawaharlal Nehru on 27th November at 10-15 A.M. and discussed all necessary points in detail. On this occasion the delegation was accompanied by Mr. Dharma Vira, Cabinet Secretary and Dr. N. P. Chakravarti, Director-General of Archaeology. The Hon'ble the Prime Minister took much interest in the matter and himself chalked out the programme attached herewith.

The Hon'ble the Prime Minister fixed the 14th January, 1949 for the reception. As regards the invitations to be sent to foreign countries, he agreed to invite representatives of Burma, Ceylon, China, Tibet, Sikkim, Bhutan, Nepal, Cambodia, Siam, and the Nawab of Bhopal, all of whom were to be Government guests.

With regard to the transport of the Relics, the Hon'ble the Prime Minister agreed to send a naval ship or a special train to bring the Relics from Colombo.

The Hon'ble the Prime Minister suggested that H. E. the Governor

of West Bengal should preside over the function and that the 14th January, 1949, should be declared a holiday by the Government of West Bengal if agreed. Pandit Nehru also suggested that Dr. N. P. Chakravarti, Director-General of Archaeology and Rev. N. Jinaratana should go to Ceylon as representatives of the Government of India and of the Maha Bodhi Society of India to receive and bring the Relics.

The delegation returned to Calcutta on 30th November, 1948.

REV. NEI, UWE JINARATANA THERA,
(Leader),

SRI JYOTISH CHANDRA GHOSH
(Member),

Delegation to the Hon'ble
Pandit Jawaharlal Nehru,
Prime Minister of India,
sent by the Relics Reception
Committee of the Government
of West Bengal.

NOTES AND NEWS

Arrival of the Sacred Relics

It has now been decided definitely that the sacred Relics of Sariputta and Moggallana Arahans, the two famous aggasavakas of our Lord, will be welcomed in Calcutta on the 14th January, 1949. A deputation consisting of Rev. N. Jinaratana Thera and Sri Jotish Chandra Ghose interviewed the Hon. the Prime Minister on behalf of the Reception Committee and fixed up the programme finally. The Government of India is sending a naval vessel specially to Colombo in order to convey the relics to Calcutta. Dr. N. Chakravarti, Director General of Archaeology in India, will fly to Ceylon to bring them. Mr. Daya Hewavitarne who brought the Relics from London to Colombo will be associated with him. Two representatives of the Maha Bodhi Society of Ceylon will also join. The Hon. Pandit Jawaharlal Nehru, the Prime Minister of India, is scheduled

to arrive in Calcutta on the 13th evening for the reception. After receiving the sacred Relics in a public meeting in the Maidan on the 14th at 10 A.M., they will be handed over to the President of the Maha Bodhi Society, the Hon. Dr. Syama Prasad Mookerjee, to be conveyed to the Sri Dhar-marajika Vihara in a State procession. Buddhists from many countries are expected to attend the welcome. The Government of India has extended an invitation to the Governments of Ceylon, Burma, Siam, Tibet etc., to send special representatives to participate in the historic event. The exhibition of the Relics will commence on the 15th and last till the 31st. Special facilities will be given to Buddhist visitors and pilgrims from overseas on the 15th and the 16th. As this is the coldest period of the year all visitors are requested to be well provided with warm clothings.

Sariputta and Moggallana Relics Committee

At a meeting of the Governing Body of the Maha Bodhi Society of India a special Committee called "Arahans Sariputta and Moggallana Relics Committee" has been formed in order to assist the Society in making arrangements for the exposition of the sacred Relics from the 15th to the 31st January, 1949. The following are the office-bearers:—Sri Anandilal Poddar, Chairman, Sri Keshab Chandra Gupta, and Sri Devapriya Valisinha, General Secretaries, Seth Bhagirathji Kanoria and Sahu Maniharsajoti and Dr. Arabinda Barua, Treasurers, Rev. N. Jinaratana Thera, Organising Secretary, Dr. Kalidas Nag, Prof. Benoy Kumar Sarkar, D. N. Ganguly and Sri Jotish Chandra Ghose, Secretaries. It is estimated that not less than Rs. 30,000 would be required to make the various functions a success. Donations may kindly be sent to the Treasurers, at 4A, Bankim Chatterjee Street, Calcutta—12.

Buddhist Art Exhibition

In connection with the reception to the sacred Relics of Sariputta and Moggallana Arahans in Calcutta, the Society is organising an exhibition of Buddhist Art consisting of images, paintings, manuscripts, photographs of important Buddhist monuments etc. A model of Stupa III at Sanchi in which the Relics were discovered and photographs of the famous ruins of Sanchi will be special features. A Committee with Sir Bejoy Prasad

Singh Roy as Chairman and Dr. Kalidas Nag as General Secretary and Messrs. Kali Charan Ghose and D. N. Gangooly as Secretaries, has been formed for the purpose. All exhibits should reach the Secretaries at 4A, Bankim Chatterjee Street, Calcutta ---12, by the end of this month or at least within the first week of January, 1949.

Exposition of the Relics concluded in Ceylon.

On Sunday the 17th October last the memorable exhibition of the sacred Relics of Sariputta and Moggallana Arahans in Colombo came to a close with usual ceremonies in the presence of the Hon. Mr. E. A. Nugawela, the Minister of Education, Mr. V. V. Giri, the High Commissioner for India in Ceylon, Ven. Dr. P. Vajiranana Thera, President of the Maha Bodhi Society and other members, and a vast gathering of devotees. The period of exposition last year was remarkable on account of the religious fervour it created among the Buddhists, kindness practised all round and mercy shown towards dumb creatures. During the period of exposition the consumption of meat and alcohol became less and it is reported that many meat shops had to be closed down for want of customers. Even this temporary lease of life given to the helpless animals will be a blessing to those who practised the first precept during the all too brief month and half of exposition. The second and last exposition in Ceylon lasted for two weeks.

***New Members Enrolled by Rev.
N. Jinaratana in Ceylon.***

Life members—1. G. D. Jayasundara, Colombo ; 2. Mrs. C. D. A. Gunawardana, Baddegama ; 3. C. D. A. Gunawardana, Baddegama ; 4. V. Alahakoon Ranasinha, Wellawatta ; 5. Mrs. C. A. Hewavitarne, Colombo ; 6. E. S. Wijeratne, Mount Lavinia ; 7. Muhandiram N. W. J. Mudalige, Colombo ; 8. Mrs. M. B. Koelman, Colombo ; 9. Muhandiram G. B. K. Jayaratna, Colombo ; 10. D. R. C. Nanayakkara, Colombo ; 11. Cyril de Zoysa, Colombo ; 12. Daya Hewavitarne, Colombo ; 13. Sasana Chandra Molligoda, Elpitiya. 14. M. D. Gunasena, Colombo ; 15. Ven. Malewana Nanissara Thera, Colombo ; 16. Dr. D. T. R. Gunewardana, Dehiwala ; 17. N. Porolis Fernando, Colombo ; 18. Mrs. A. S. F. Wijegunaratna, Colombo ; 19. M. D. Yapa, J. P., Morawaka ; 20. Mrs. A. L. W. Ratnayake, Deniyaya ; 21. D. M. Ratnayaka, Akuressa ; 22. T. C. D. Abeyagunewardana, Matara ; 23. D. S. Gunawardana, Matara ; 24. E. Samarasekara, Matara ; 25. C. A. Ariyatilake, Matara ; 26. Justin Kotelawala, Colombo ; 27. A. P. Weerasinghe, Kelaniya ; 28. D. J. Kumarage, Matara ; 29. D. D. Arampatha, Akuressa ; 30. N. V. G. Amarasena, Kelaniya ; 31. Dr. D. E. Wijewardene, Colombo ; 32. Mrs. Ellen Senanayaka, Colombo ; 33. A. D. Appuhamy, Colombo ; 34. L. Jayasundara, C.C.S., Colombo ; 35. Dr. Simon de Silva, Panadura ; 36. M. H. Jayatilaka, Panadura ; 37. E. D. Nagahawatte, Galle ; 38. B.

A. de Silva, Galle ; 39. D. F. J. Perera, Kelaniya ; 40. D. A. P. Abeysekara, Kiribathgoda ; 41. D. S. Alphi Singho, Kalutara ; 42. S. E. Fernando, Wellawatta ; 43. W. H. Hendrick, Rajagiriya ; 44. B. H. William, Nugegoda ; 45. D. D. Karunaratna, J.P., M.P., Gampaha ; 46. J. G. Fernando, Colombo ; 47. W. D. Paulis Appuhamy, Colombo ; 48. Mrs. S. Hewavitarne, Colombo ; 49. A. G. Wickramapala, Colombo ; 50. A. G. Hinni Appuhamy, Colombo ; 51. U. N. Wijetunga, Colombo ; 52. Dr. (Miss) B. D. Jayasundara, Beruwala ; 53. Dr. E. R. Abeyesundara, Kurunegala ; 54. Muhandiram G. C. F. Ratnasakara, Kadawata ; 55. K. H. G. Johanis Appuhamy, Galle. The above members have paid Rs. 250/- each being life membership fees.

Ordinary members—1. G. M. D. Hinni Appuhamy, Colombo ; 2. S. de S. Jayasinghe, Nugegoda ; 3. N. H. Aron, Colombo ; 4. M. Boralesa, Akuressa ; 5. R. P. Simon Silva, Matara ; 6. D. M. Jayasinghe, Kandy ; 7. D. A. Weerasinghe, Kadugannawa ; 8. Mrs. W. Charlotte Peiris, Colombo ; 9. Mrs. W. S. Fernando, Colombo ; 10. J. A. W. Gunewardana, Colombo ; 11. D. A. Jayatilake, Kelaniya.

***Donations Collected by Rev. N.
Jinaratana in Ceylon.***

R. Semage, Colombo, (for installation of electric lights in new rooms) Rs. 1400 ; F. A. Abeyawardane, Galle, Rs. 50 ; K. H. G. Johanis Appuhamy, Galle, Rs. 100 ; Muhan-

diram N. W. J. Mudalige & Mrs. Mudalige (*for a room*) Rs. 2000 ; L. O. E. de Silva and M. L. Hewa, Galle (*part payment for a room*) Rs. 1500 ; Dr. D. E. Wijewardane, Colombo, Rs. 250 ; Mrs. Ellen Senanayake, Colombo (*furniture for a room*) Rs. 250 ; D. A. Wanigasekara, Akuressa, Rs. 25 ; C. D. S. Boralessa, Matara, Rs. 5 ; Muhandiram D. H. S. Pinidiya, Matara, Rs. 25 ; M. R. P. Simon Silva, Matara, Rs. 13 ; V. G. Haramanis Appuhamy, Galle, Rs. 100 ; B. R. Dissanayake, Galle, Rs. 100 ; H. W. Amarasuriya, M.P., Galle, Rs. 100 ; G. M. D. Hinni Appuhamy, Colombo, Rs. 83 ; S. de S. Jayasinha, Nugegoda, Rs. 83 ; N. H. Aron, Colombo, Rs. 83 ; Lady Evadne de Silva, Colombo, Rs. 100 ; Mrs. Lydia M. Jayawickrama, Weligama, Rs. 50 ; Mudaliyar D. A. Jayatilake, Kelaniya, Rs. 8 ; T. Amarasuriya, Galle, Rs. 100.

Asoka Pillar Unveiling Ceremony at Bombay

We are glad to find that another centre of the Society viz., Bombay, is springing into life. Bahujana Vihara in Parel is comparatively unknown to our readers as its activities are not so well publicised as those of other centres. This small Vihara was the creation of the late Prof. Dharmapada Kosambi, a learned Maharatta Buddhist, with the financial assistance of Seth Jugal Kishore Birla. Before his death Prof. Kosambi handed over the management to the Maha Bodhi Society of India which is now in charge. Recently the Municipal

Corporation of Bombay named the road in which it is situated as "Buddha Vihara Street".

On Sunday the 14th November there took place the opening ceremony in the Vihara compound of a replica of the Asoka pillar with a bell, donated by the Sinhalese community of Bombay. The function coincided with the close of the rainy season observed by the resident monk and the *Kathina* *civara* ceremony was observed at the same meeting. Mr. Nagindas T. Master presided and the following were among those who spoke :—The Hon. Sri Vaikunth L. Mehta, Finance Minister, Mr. J. T. Wang, Consul for China, the Consul for U. S. A., Sri S. K. Patil, President of the B.P.C.C., Mr. Annesley de Silva, Ceylon Trade Commissioner, Mrs. Leelawathie Munshi, M.L.A., Mr. S. A. Brelvi, Swami Sambuddhananda, Mr. P. A. Chandradasa and Revd. B. Medhankara, the resident bhikkhu. Mr. B. R. Barua, the President of the Celebration Committee, welcomed the guests. The meeting also celebrated the 60th birthday anniversary of the Hon. Pandit Jawaharlal Nehru. The Maha Bodhi Society and the Sinhalese Buddhist Association of Bombay were the joint organisers of this very successful meeting.

Sri Naga Vihara in Jaffna (Ceylon)

News has arrived that Sri Naga Vihara, an attractively constructed Temple in Jaffna, the stronghold of the Tamils of Ceylon, has been trans-

ferred to the Maha Bodhi Society for proper management. Situated in the northern peninsula, it had a chequered career owing to differences among the supporters. We are glad that they have agreed among themselves to hand over the management to the Maha Bodhi Society of Ceylon which will be in a position to conduct the Vihara efficiently. The Ven. K. Sirinivasa Nayaka Thera, Ven. Dr. P. Vajiranana Thera, President of the Society, Dr. C. W. W. Kannangara, Vice-President, and Mr. P. P. Siriwardene, Hony. Secretary, visited Jaffna and took over the place on behalf of the Society.

Gifts for Buddhagaya

It is understood from the New Times of Burma that a silver Thabeik (begging bowl), two gilded fans and exquisite glass work, together with five sets of Bhikkhu's Robes have been made over at the Kaba-aye Pagoda near the Shwedagon to the Hon. U Win, Education Minister of Burma, for presentation to Buddhagaya. These are the gifts of the Buddhist devotees of Burma and the Most Reverend Saywingaba Sayadaw formally handed them over to the Hon. U Win on behalf of the donors.

The Militant Christian : A Study in Intolerance

We are informed that shortly after the first publication of the above article by Anagarika Sugatananda (in "The Buddhist"), the British Broadcasting Corporation made an exception to its usual rule against non-

Christian broadcasts, which was criticised in the article, and invited a Buddhist to represent his religion in the series of talks. Ven. U Titthila, resident Bhikkhu of the London Buddhist Society, accordingly gave a talk, "Buddhism: the Path to Wisdom", which was printed later in "The Listener".

In waiving their rule and including a second talk on Buddhism the B.B.C. tacitly admitted their error in having entrusted the original broadcast to Mr. Bentley-Taylor.

Untouchability

In abolishing Untouchability the Government of India has taken the most significant step forward that the country has made in social reform for the past two thousand years. The Untouchability Bill passed by the Government abolishes a system of injustice which was a festering sore in Indian life, and has given equality of citizenship and hope to crores of the people. To call these depressed masses an unprivileged class would be grossly to understate their position under the old system ; exposed to perpetual humiliation, sometimes even to violence, debarred from the normal right of free individuals to improve their status or serve their community, segregated and refused admission to places of Hindu worship, their position was beyond comparison with anything prevailing in any other country in the world. Improvement in economic status, where they were able to achieve it in the face of such overwhelming difficulties, did nothing to mitigate their

humiliation as belonging to a despised class whose mere physical proximity was considered a pollution by the orthodox Brahmin.

The credit for this wholesome and most necessary measure must be given unreservedly to Pt. Jawaharlal Nehru and the other progressive leaders of the Congress Government. Their policy is showing itself to be wholeheartedly in accordance with the ideals denoted by the symbols they have chosen to represent the free nation—the Dharma Chakra and Lion-capital of Asoka, which stand for the Buddhist principles of humanity, equality, mercy and social justice. Buddhists everywhere must rejoice at the triumphant vindication of those principles and the dawn of a new era of enlightenment in the land blessed by the Tathagata's teaching. Sometimes, truly, "the road forward is the road back", in the words of T. S. Eliot—in this case a return to the high level of social consciousness attained in India when Buddhism prevailed and caste discrimination was condemned.

The abolition of untouchability proves, incidentally, that India's backwardness in this respect has been mostly due to her previous subservient condition, in which the liberal aspirations of the people were strangled in deference to reactionary religious prejudices. Now the country is independent the will of the more advanced sections is becoming felt. Under a broadminded and fearless administration this great reform has been introduced so easily—almost, it may be said, casually—that

there can be no doubt that had the nation been free the abolition of untouchability would have been a *fait accompli* many years ago. Among the more backward sections a complete change of heart will not be accomplished overnight, and there are many to whom caste is still an essential part of their religion, but with the legal penalties for enforcing caste discrimination its total disappearance can only be a matter of time, and one of the chief obstacles to India's unity and civic development will be removed for ever.

Buddhist Literature for U. S. A.

The Buddha Thathananuggaha Association of Burma has presented a collection of books dealing with Buddhist canonical subjects and Burmese literature to the Library of the United States Congress at Washington. Besides Tripitaka the collection contains expositions on the wider fields of philosophy and metaphysics and codes of secular conduct governing the practice of morality and righteousness.

The presentation took place at the house of H.E. Sao Shwe Thaik, President of the Union of Burma, and the books were received by Mr. Austin Acly, the American Charge d'Affaires. In the course of his speech of thanks, Mr. Acly said, "Wars begin in the minds of men, and it is in the minds of men that the defences of peace must be constructed. Ours was never meant to be a merely unilateral activity; the ideal always has been cultural interchange. Today, thanks to the generosity and initia-

tive of the All Burma Maha Sangha Council, the Buddha Thathananugaha Athin, other philanthropic bodies and a host of individual men and women of goodwill, the people of Burma, led by their Buddhist clergy, have taken the first step towards informing the American people of the fundamental principles of Burma's religion and culture. On behalf of the Library of Congress and the American people I wish to express my sincere thanks. . . . I hope, with Sir Thwin, that the promised era of "Vimukti" is in truth dawning today. Certainly the basic philosophy of Buddhism is in complete sympathy with that of the people of the United States in the prayerful anticipation of that era when the full interchange of information and cultural tradition among nations will lead to world peace through full understanding among men."

The Library of the United States Congress contains one of the biggest collections of books and manuscripts in the world, and ranks in equal importance to the Bodleian Library at Oxford. Unlike the latter, however, the Congress Library is a national institution, and its special feature lies in extending the bibliographic and other services to all the other libraries in the country. The Buddhist books will thus be accessible to all the libraries and learned societies in the United States.

Civaradana in Calcutta.

Under the auspices of the Bengal Provincial Buddhist Association, the most meritorious ceremony of offer-

ing yellow robes to Bhikkhus was celebrated with great solemnity at the Sri Dharmarajika Chaitya Vihara, at Calcutta, on the 25th October, 1948, at 7 p.m. It was a largely attended gathering of devotees. After the offering of yellow robes and the recitation of sutras, Pandit Jayadratha Choudhuri, Joint-Secretary of the Bengal Provincial Association and Mr. Devapriya Valisinha, General Secretary of the Mahabodhi Society of India, explained the significance of the function and requested the devotees to work for the welfare and benefit of the Buddhist Community. After the presidential address of Rev. H. Dharmananda Bhikkhu, the meeting terminated late at night.

Kathina Civara Ceremony at Sarnath

Upasika K. A. D. Perera Satharasinghe, of Colombo, who has been observing Attha Sila for the past four months at Sarnath, Banaras, marked the end of Vassa by holding a Kathina Civara ceremony. By decision of the Bhikkhu Sangha the Civara was bestowed upon Ven. Pt. H. Saddhatissa Thera. The Upasika also gave a Dana and a number of gifts to the Bhikkhus on the day of the ceremony, which was performed on Nov. 10th.

Upasaka Missionary of Central Provinces

Mr. A. C. Kulkarni, Secretary of the Buddha Society, Nagpur, C.P., who visited Sarnath to attend the Mulagandhakuti Vihara anniversary

festival, has given an account of the activities of the Buddha Society in the Nagpur district.

The Society celebrated Dharma Chakra Day for two weeks in Nagpur, holding meetings in various parts of the city, and explaining to the people the significance of the Dharma Chakra in Buddhism and its meaning on the National Flag of India. As a result of these activities much interest has been created. At one meeting a resolution was passed that a Buddhist Temple should be built in Nagpur.

Mr. Kulkarni does not confine his activities to the city, but travels on foot among the villages bearing the message of Buddha, in the spirit of the early missionary disciples. In Ramtek, a place of Hindu pilgrimage 30 miles from Nagpur, Dadaji K. Das, a Sanyasi aged about 67, expressed his earnest wish to become a convert to the faith of Buddha.

With that intention he approached Mr. Kulkarni by letter, and when they met he said that in the days when Lord Buddha's Dhamma reigned in India there was peace and happiness among the people, but when the teaching of the Lord was forgotten India fell into misery. It was his wish, he said, to live a further 25 years to spread the holy message of love and mercy in India. Mr. Kulkarni told him that to become a convert it was only necessary to accept the teaching of Lord Buddha in the heart, to abide by the Five Precepts, and to honour the Buddha, the Dhamma and the Sangha. The aged Sannyasi then took refuge in the Triple Gem.

Mr. Kulkarni founded the Buddha Society of Nagpur in 1944, having given up his practice as an Advocate. Since that time he has devoted himself exclusively to the cause of Buddhist missionary work.

THE MAHA BODHI SOCIETY OF INDIA

Premier International Buddhist Association

FOUNDED BY SRI DEVAMITTA DHAMMAPALA

(LIFE MEMBERSHIP FEE RS. 250/-)

SOME OF ITS OBJECTS

1. To revive Buddhism in India and to disseminate and publish Pali and Sanskrit Buddhist literature.
2. To educate the illiterate people by opening schools in villages.
3. To revive ancient Buddhist arts and crafts by importing teachers from Buddhist countries.
4. To train young men of unblemished character to become Bhikkhu Missionaries to carry the message of the Lord Buddha of Love and Activity to the people of India and other countries.
5. To found the nucleus of a Buddhist University on the lines of the ancient University of Nalanda.
6. To found Pali scholarships and to send students to Buddhist countries and to Europe and America, and to provide facilities to foreign Buddhist students in Calcutta.
7. To found a Buddhist International Library and Museum with a fully equipped Press to print Texts and pamphlets and to start journals.
8. To incorporate any society or association having similar objects as this association.

MEMBERSHIP

9. Admission into membership of the Society is open to all without distinction of race, caste, creed, or sex, the only pre-requisite being the candidate's sympathy with the objects of the association and willingness to help its work.
10. Membership is either Active, Corresponding or Honorary. Hon. Members are persons eminent for their knowledge of Buddhism or their services to humanity.
11. Corresponding members are persons of distinction and learning who are willing to furnish information of interest to the Society.
12. Active members are expected to occupy themselves as far as their circumstances permit in the propagation of the Arya Dharma of the Lord Buddha.

DIPLOMAS AND FEES

13. An entrance fee of five rupees must be paid by each candidate upon making application for membership, and an annual subscription of twelve rupees is payable by each active member. Life membership fee Rs. 250. A diploma of membership will be issued to each member.

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NAMO BUDDHAYA



ANNUAL REPORT OF THE MAHA BODHI SOCIETY OF INDIA FOR THE YEAR 1948

With the end of the year under report, the Society completes the 57th year of its eventful history. Founded by the Ven'ble Anagarika Dharmapala in the year 1891, it has now come to be the premier International Buddhist Organisation working for the revival of Buddhist culture in the land of its origin and for the propagation of the message of the Buddha in other countries throughout the world.

I returned to Calcutta on the 7th January, and took over charge as General Secretary from 12th of the same month.

The year 1948 was fraught with great difficulties for the Society. The amount of support that we received from our friends and well-wishers was not in proportion to the enormous duties and responsibilities that the Society had to shoulder during the year. The recent Exchange Control Regulations of Ceylon have created a serious situation as Ceylon is one of our main sources of income. But in spite of all these difficulties we did not fail to serve all the sacred causes that the Society stands for. We are really happy that we are able to present a report of a very successful year.

MEMBERSHIP

Never before have we been able to enrol such a large number of members as in the year under review. The number of persons who joined the Society as life members is 96 and that of the ordinary members is 176. In fact, many of these members were enrolled by the Ven'ble N. Jinaratana Thera, during his recent visit to Ceylon. Dr. C. W. W. Kannangara, Mr. G. D. Jayasundare and Mr. C. D. A. Gunawardene deserve our sincere thanks for the assistance they rendered to Ven'ble Jinaratana in his membership campaign. New members from Penang were almost all enrolled by our energetic member, Mrs. Wee Tian Hean Neoh, while Mr. T. N. Sherpa of Kalimpong and Rev. Y. Dhammaloka of New Delhi also enrolled a good number.

OUR HEADQUARTERS

To our headquarters in Calcutta, this was one of the busiest years in its history. The year saw the completion of the third storey and an extension to the Society's residential building. This was made possible by a generous donation of Rs. 10,000 from the Government of China and

other donations received from our friends and well-wishers, chiefly of Ceylon. The extension to the building has now been named the "China Block" in memory of the late Ven^{ble} Tai Hsu, the leading Abbot of China. It may be mentioned here that the whole project was planned and carried out by the Ven. N. Jinaratana Thera. The list of donors is given elsewhere.

Our plans for the coming year include the establishment of an Inter-Asian Cultural Institute in Calcutta, where scholars and students from different parts of the world can carry on studies and research in Buddhist Religion, Philosophy and Culture. Definite plans and schemes have been already drawn up and submitted to the Government of India for approval. The Government of West Bengal have agreed to acquire for us a plot of land adjoining the Society's premises for the establishment of the above Institute. A sum of Rs. 1,17,500 is required for the purchase of this property. The Anagarika Dharmapala Trust, Ceylon, has very generously donated Rs. 40,000 and we have made an earnest appeal to the Government of India to provide the balance.

SRI DHARMA RAJIK A VIHARA

Situated in the intellectual centre of the city, our Sri Dharmarajika Vihara has now come to be one of the best known places of worship in the city. Among the distinguished visitors during the year were His Majesty the King of Cambodia, H. E. Sri C. Rajagopalachari, Governor-General of India (then Governor of West Ben-

gal), H. E. Dr. Kailash Nath Katju, present Governor of West Bengal, Mr. S. W. R. D. Bandaranaike, Minister of Local Self-Government, Ceylon, Mahopasika Ananda Jennings of America, Dr. Tara Chand, Secretary to the Ministry of Education, New Delhi, Mr. J. W. Swale Ryan, Society's representative at Rangoon, Prince Dhani Nivat of Siam, Prof. Pryns Hopkins of America, Mr. Ralph M. Lewis, Imperator of the Rosicrucian Movement, California, Prof. G. Tucci of Italy and Ven. Narada Thera of Ceylon.

Although we have referred in our annual reports of the last few years to the discoloured condition of the wall-paintings in our Vihara, we have not yet been able to get them repainted. This can be done only when a generous friend of our Society comes forward to help us by undertaking to bear the cost of the re-painting. As years pass the need for renovation is becoming more and more urgent. We are now thinking of sending a special appeal to our friends and well-wishers all over the world asking for their help in the matter.

THE MAHA BODHI LIBRARY AND READING ROOM

Our library, which had a large collection of books on Buddhism and allied subjects, used to attract many scholars in pre-war years. Then during the troubled period of 1942-43, we had to send most of our valuable books to Sarnath for safe-keeping. Some of them have already been brought back and the remaining books

will be returned to us as soon as possible. Owing to paucity of funds the number of new books that we have been able to add during the year is only ten. Twenty books have been presented by authors.

Our Free Reading Room which is housed in the Hall is kept open from 5 to 8 in the evening. A large number of newspapers and periodicals in English, Hindi and Bengali and other languages are made available to the readers. Among the journals and periodicals that we keep in the Reading Room are some high-standard magazines of Europe and America. The annual grant from the Corporation of Calcutta has not been received since 1947. Our thanks are due to the proprietors of *Hindusthan Standard* for supplying the paper free of charge.

THE MAHA BODHI JOURNAL

The Maha Bodhi Journal which has completed its 56th year is now published monthly and with an increased number of pages. It is really gratifying to note that our journal has gained much popularity during the last few years. It is well known to our readers that Dr. Kalidas Nag, the Editor and the Ven. N. Jinaratana Thera, the Managing Editor, were mainly responsible for making the journal popular among foreign readers who have always constituted the majority of our subscribers. It is sent free to a large number of public libraries all over the world. As a medium for the spread of Buddhism its position is unique. Since my return to India I have once again joined the editorial

board. Mr. S. B. Kirielle who was mainly responsible for the editorial work during the last few years left for Ceylon. The journal is published at a considerable financial loss to the Society. Our thanks are due to our contributors for the high standard of articles submitted by them.

MAHA BODHI BOOK AGENCY

During the year we were able to procure a number of foreign publications on Buddhism and allied subjects for the benefit of our readers. The Book Agency is serving a very useful purpose by making Buddhist publications conveniently available to students of Buddhism. Lack of capital, however, prevents us from keeping a large stock of costly books. The Sarnath Branch of the Agency is ably managed by Sri Munindra Prasad Barua who has collected many new publications.

OUR PUBLICATIONS

Many of our popular publications have been out of print for a long time. The great demand for these books led us to get some of them reprinted even at the present high cost of printing, and now they are available for sale at our Book Agency.

The following is a full list of publications issued during the year:—

From Calcutta—

1. Sri Sariputta and Moggallana by Ven. N. Jinaratana Thera.
2. A Historical Survey of Ceylon by Ven. N. Jinaratana Thera.
3. A Simple Introduction to Abhidhamma by Ven. Narada Thera.

From Sarnath—

1. Bauddha Sishu Bodha (Hindi Translation by Ven. Tripitakacharya Dharmarakshita).
2. Tailakatha Gatha (new edition by Ven. Tripitakacharya Dharmarakshita).
3. Sutta Nipata (Hindi Translation by Revd. U. Dharmaratana, M.A.).
4. Bhagavan Hanare Gautam Buddha by Prof. Manoranjan Prasad.

From Madras—

1. Buddha Dharma Surukkam (Tamil) by Ven. N. Somananda Thera.

There are several manuscripts lying with us awaiting publication. We request our generous friends to give us the necessary financial help and thereby enable us to offer Buddhist literature to the public at cheap prices. It may be noted here that our publications are now available at Railway Bookstalls and several leading book sellers in Calcutta and other places.

MAHA BODHI ORPHANAGE

Now that our Maha Bodhi Orphanage has been established as a permanent institution, our memory goes back to the unhappy days of the Bengal Famine of 1943. Originally this orphanage formed part of our Relief Scheme organised by the Ven. N. Jinaratana Thera as the Secretary of the Bengal Relief Committee. Although the Orphanage was started with a large number of children, the lack of funds compelled us to select the most needy and the poorest among

them as inmates of the Orphanage. During the year there were 15 inmates for whom the Government of West Bengal gave a monthly grant of Rs. 240. Swami Atmananda contributed Rs. 10 monthly throughout the year. It is our sincere wish to train these poor children as good citizens of the country and as such it is necessary that they should be given the best possible education. We hope that our friends and well-wishers will generously support this humanitarian institution. Many more boys are waiting to be admitted when funds are available.

DHARMAPALA MEMORIAL IN
CALCUTTA

In many of our previous reports, we had occasion to refer to our efforts to have a public thoroughfare named after our founder, the Ven. Dharmapala. Several public meetings of the citizens of Calcutta passed resolutions requesting the Corporation of Calcutta to take the necessary steps for perpetuating the memory of this savant, who founded one of the leading cultural institutions in this city. Now that the Calcutta Corporation is considering a scheme for renaming all the main streets in the city, we hope that we shall be able to see a Dharmapala Road in the near future.

VAISAKHA PURNIMA AS A PUBLIC
HOLIDAY

It is regretted that Vaisakha Purnima has not yet been declared a public holiday by the Government of India. In May, 1948, a delegation of the Maha

Bodhi Societies of India and Ceylon consisting of its leader, the Hon'ble Dr. Syama Prasad Mookerjee, His Excellency U. Win, Burmese Ambassador in India, the Ven'ble Neluwe Jinaratana Thera, the Ven'ble Vecra, Mr. M. W. H. de Silva, the then High Commissioner for Ceylon in India, the Rev. Y. Dhammaloka, and Mr. Daya Hewavitarne, waited upon the Hon'ble Pandit Jawaharlal Nehru, Prime Minister of India, to request him to declare the Vaisakha Day as a public holiday. The Prime Minister gave a sympathetic hearing and declared that if there was a day which deserved to be observed as a public holiday in India, it was certainly Vaisakha Purnima which was associated with the sacred name of India's greatest teacher, Lord Buddha. He said, however, that he was not in a position to make an immediate decision as his Government had already appointed a special Committee to go into the matter of public holidays. The Prime Minister expressed the hope that when this particular matter was placed before the special Committee it would receive due consideration.

In the meantime the Governments of Bhopal, Bihar and Assam have set an example by declaring Vaisakha Purnima a public holiday in their respective provinces. Nepal too has declared it an annual holiday for all the Buddhist officials of the State. Similar action has been taken by the authorities of the Calcutta University.

A deputation waited on Dr. B. C. Roy, the Prime Minister of West Bengal, and requested him to declare

the sacred day a public holiday but his response was discouraging.

LECTURES ON BUDDHISM

In addition to the special lectures delivered at various ceremonies and functions organised by our Society, Anagarika Sugatananda delivered a series of lectures on Buddhism in Calcutta for the benefit of those who were specially interested in Buddhist philosophy. He also delivered several lectures at Allahabad, Banaras and other places. Among the other important lectures delivered at the Society Hall we may mention that of Prof. Pryn's Hopkins, the eminent American Psychologist and Mahopasika Ananda Jennings, a devout Buddhist lady from the same country.

DHARMAPALA DAY

This year's birthday anniversary of our founder, the late Ven. Anagarika Dharmapala, held under the presidency of His Excellency Dr. Kailas Nath Katju, Governor of West Bengal, was a great success. As chairman of the public meeting held to observe the event, he delivered an inspiring address paying tribute to the memory of the illustrious founder. Sri Keshab Chandra Gupta, advocate, read an excellent paper on the life and work of Ven. Dharmapala. An interesting item in the programme of celebration was the unveiling of a life-like portrait of the founder by His Excellency. It was prepared and presented by Mr. W. S. Pereira, Proprietor of Pereira Photo and Cine Service. On the same day Prof. Binoy

Kumar Sarkar, Head of the Department Economics, Calcutta University, broadcast a talk from the Calcutta Station of the All-India Radio.

The event, which is coupled with the birthday Anniversary of the late Mrs. Mary E. Foster, the generous benefactress of the Society, was observed at all our branches and centres with great enthusiasm.

The meeting at Sarnath was presided over by Baba Raghavadas, M.L.A., while the meeting at Gaya was presided over by Mr. J. C. Mathur, I.C.S., Collector of Gaya. The Hon. Sri Krishna Sinha, the Premier of Bihar, sent a special message paying his tribute of respect to the founder, which was very much appreciated.

BURMA AND CEYLON INDEPENDENCE DAYS

4th of January and the 4th of February of this eventful year will ever remain green in the memory of us all as the auspicious days on which two of our neighbouring Buddhist countries, *viz.*, Burma and Ceylon respectively, attained their long cherished independence from foreign domination. The important events could not have passed without some kind of celebration on the part of our centres although, as a body, we have no concern with politics as such. Calcutta, Sarnath, Madras and Delhi centres held meetings of rejoicing in co-operation with the residents of the respective countries. Our Bhikkhus were invited by the Ambassador for Burma and the High Commissioner for Ceylon to perform religious cere-

monies on the occasion at 'their embassies.

ACTIVITIES OF VEN. N. JINARATANA IN CEYLON AND BURMA

After nearly 12 years stay in India, the last few years being entirely devoted to the work of the Society, Ven. N. Jinaratana Thera, one of the Jt. Secretaries of the Indian Maha Bodhi Society, left for Ceylon on the 30th June for a well-earned holiday. He was given a grand welcome at Colombo by members of the Ceylon Maha Bodhi Society and his friends and well-wishers. His holiday, however, proved to be a period of hard work as he had to accept numerous invitations to address public meetings and take part in receptions. He also carried on a strenuous membership campaign resulting in the enrolment of 56 life members paying Rs. 250/- each, 7 life Subscribers of the Maha Bodhi Journal paying Rs. 100/- each, 48 ordinary members paying Rs. 17/- each and the collection of donations amounting to Rs. 5,896/-. The Society owes Revd. Jinaratana a deep debt of gratitude for this splendid achievement when we were badly in need of funds for our increasing activities. I trust his example will inspire other workers to similar effort.

Ven. N. Jinaratana Thera was invited by the Government of Burma to join the independence Day Celebrations held in Rangoon. Accompanied by Sri M. C. Dhiman, a member of the Governing Body, he flew to Rangoon and participated in the historic event on behalf of the Society.

SACRED RELICS OF SARIPUTRA AND MOGGALLANA ARAHANS

The sacred Relics of Sariputta and Moggallana Arahans which were in Ceylon almost throughout the year, received the homage of the entire Buddhist population. The Relics were conveyed to Ceylon from England by Mr. Daya Hewavitarne on the 14th March 1947, when they received an unprecedented welcome and were on exposition to the public at the Colombo Museum from the 15th March to 8th May 1947. It was my good fortune to be in the Island at the time and to be able to place my services at the disposal of the Maha Bodhi Society of Ceylon in connection with the exposition.

At the request of the Government of Burma the sacred Relics were flown to Rangoon on the 22nd March and housed in a beautiful Shrine on the platform of the famous Shwe Dagon Pagoda for a week's exposition. The Relics were conveyed by a Goodwill Mission composed of the Hon. Mr. (now Sir) John Kotalawala and the Hon. Mr. A. Ratnayake on behalf of the Government of Ceylon and the Ven. Dr. P. Vajiranana Thera and Mr. Daya Hewavitarne on behalf of the Maha Bodhi Society of Ceylon. Mr. Rajah Hewavitarne, another member of the Mission, went earlier and joined the party at Rangoon. Revd. U. Dhammajoti, Jt. Treasurer of our Society, was deputed to be present at the exposition on our behalf. The Relics were given a great welcome by the Burmese Buddhists headed by H.E. the President of Burma and

were the objects of reverence and homage for enormous crowds. The Relics were also flown to Mandalay, Maymyo, Moulmein, Bassein and Akyah where the enthusiasm of the Buddhists was equally great. A sum of Rs. 17,899-95 and a quantity of jewellery, gold and silver worth about Rs. 4,000 were given as offerings. After the exposition the Relics were taken back to Ceylon.

Both on their way to Burma and back to Ceylon, the Delegation touched Calcutta where we accorded them a cordial reception.

From the 4th to 15th May the Relics were exhibited at the famous Tooth Relic Temple in Kandy, Ceylon, along with the Tooth Relic itself, the Relics of Sariputta being placed on the right and those of Moggallana on the left, the positions these two Arahans used to occupy during the life time of the Blessed One. This unique exhibition attracted large crowds from all over the Island.

The final exposition in Colombo took place from the 25th September to 17th October and this also was a great success. A total of over 3,000,000 Buddhists paid homage to the Relics during the various expositions, a record number for Ceylon.

Total collections for the Sanchi Vihara, which is to be the final resting-place of the Relics, exceeded Rs. 1,15,000/-.

Our thanks are due to the Government of Ceylon and the Maha Bodhi Society of Ceylon for the splendid arrangements made by them for the

welcome as well as for the expositions in Colombo, Kandy and in Burma.

The months of November and December of 1948 were an extremely busy period for us as we were making preparations to welcome these sacred Relics in Calcutta. The Hon. Pandit Jawaharlal Nehru, the Prime Minister of India, had kindly agreed to receive and present them to the Maha Bodhi Society. The Government of West Bengal undertook the duty of making all necessary arrangements for the presentation ceremony, for which a Government Reception Committee with the Hon. Dr. B. C. Roy, the Premier of West Bengal, as Chairman, was formed. The Hon. Sri Niharendu Dutt Majumdar, Minister of Justice, was in charge of all arrangements as the Vice-President of the Committee while Sri P. S. Mathur, the then Director of Publicity, was appointed Secretary.

Although the month of December was fixed by the Premier of India for the presentation ceremony, owing to his pre-occupations, the date had to be changed to 14th January 1949. As several important matters connected with the reception and exposition of the sacred Relics had to be decided finally, the Committee deputed Ven. N. Jinaratana Thera and Sri Jyotish Chandra Ghose to interview the Prime Minister and come to a decision. Accordingly they flew to New Delhi and the programme was finalised. At the conference, the Prime Minister very kindly agreed to despatch H.M.I.S. *Tir* specially to Ceylon to convey the Relics. He also promised

to recommend financial assistance, from the Government for measures to be taken to protect the sacred Relics in Calcutta. He stated further that the Government of India would be responsible for guests invited by them.

At a meeting of the Governing Body of the Maha Bodhi Society held on the 23rd August to which representatives of various Buddhist Associations in Calcutta were invited, it was decided to form our own Reception Committee with the following office-bearers:—*Patrons*: the Hon. Dr. S. P. Mookerjee, Dr. B. C. Roy, the Hon. Niharendu Dutt Majumdar, the Hon. Mr. Justice C. C. Biswas, Maharajadhiraj Bahadur of Burdwan, Sri P. N. Banerjee, Consul General for China, Seth Jugol Kishore Birlaji, Sir Bijoy Singh Roy, Dr. B. C. Law. *Chairman*: Sri Anandilalji Poddar. *General Secretaries*: Sri K. C. Gupta, D. Valisinha. *Secretaries*: Dr. Kalidas Nag, Prof. Binoy Kumar Sarkar, Sri Jyotish Chandra Ghose. *Treasurers*: Seth Bhairathji Kanoria, Sahu Maniharsha Joti, Dr. Arabinda Barua. *Organising Secretary*: Ven. N. Jinaratana Thera. *Convenors*: Seth Bhagirathji Mohota, Sri Ram Niwas Hurkutji, Pandit Viswanath Sastri, Sri M. C. Dhiman, Mrs. Tuhinika Chatterjee, Sri Kali Charan Ghose, Sri Devaprasad Ghose, Dr. J. N. Maitra, Sri Krishna Soft and Sri Amal Home. This Committee was kept busy throughout December.

BODDHAGAYA TEMPLE QUESTION

With the attainment of independence by India, we have renewed our

efforts for the restoration of the famous Buddhagaya Temple to Buddhist hands and we are glad to be in a position to announce that the matter is receiving the earnest consideration of the Government of Bihar. With a view to settling this question finally, the Government has introduced a Bill in the Bihar Legislature, the main feature of which is the constitution of a Committee of Management with 4 Hindus and 4 Buddhists as members and the Magistrate of Gaya as the Chairman. In view of the fact that the Society has always claimed full control of the Temple for the Buddhists, several meetings were organised where resolutions were adopted suggesting modifications in the Bill to satisfy the Buddhists. We trust that our just claims will receive due consideration by the Government in whatever legislation they may enact for future management of this historic temple. The Maha Bodhi Society should naturally find adequate representation in the Committee. It must be a matter of deep satisfaction for members to know that the main object for which our Society was established is about to be fulfilled. Any Society could be proud of such an achievement. As this question is nearing solution, our thoughts naturally go to the late Ven. Anagarika Dharmapala who started the movement for the restoration of the Temple to Buddhist hands. His single-handed and heroic fight against vested interests will be an inspiration to Buddhists for all time to come.

BUDDHIST COLONY AT BUDDHAGAYA

In view of the declared policy of the Government to abolish the Zamindari system, we have suggested to the Government of Bihar to set apart 25000 acres of land round and near about the Buddhagaya Temple for a Buddhist Colony. It is well known that hundreds of Buddhist devotees would be delighted to reside at the sacred spot if facilities are offered to them. A well-planned Colony would attract thousands and Buddhagaya will thus regain its lost glory. There is no other place in India which can be developed into a great centre of culture more readily than Buddhagaya, to which the attention of the entire Buddhist world is directed. We, therefore, trust that the Government of Bihar will realise the importance of the proposal and make the idea a reality. We feel that economically too the Province is bound to benefit by the Colony as thousands of pilgrims will start pouring into the holy places.

PALI IN THE SCHEME OF SECONDARY EDUCATION IN WEST BENGAL

On receipt of information that there was an attempt to dispense with Pali as an alternate subject to Sanskrit in the Secondary Education Scheme drawn up by the Government of West Bengal, the Society, in co-operation with other local Buddhist Associations, organised a deputation to the Hon. the Minister of Education. The Minister gave a patient hearing and we are glad to be able to state that the sug-

gestion of the deputation has been accepted.

BUDDHISTS OF LADAKH

For some time past the Society has been trying to create public interest in the affairs of the neglected Buddhist Community in Ladakh by publishing articles in the Maha Bodhi Journal and forwarding representations to the Government. The matter came to a head during the year with the invasion of the Province by tribesmen who pillaged, burnt and plundered Buddhist monasteries, desecrated images and massacred innocent inhabitants. Since the invasion has been arrested and the intruders driven out, the needs of the people of the Province are receiving greater attention from the Government and people of India. At a largely attended public meeting of Hindus and Buddhists organised in the Society hall, under the chairmanship of Prof. Khagendra Nath Mitra, the atrocities committed by the invaders were condemned and great sympathy expressed towards the Buddhist Community.

We are thankful to the All-India Hindu Dharma Seva Sangha, Calcutta, for taking the lead in organising the public meeting and bearing all expenses in this connection.

REQUEST OF NICHOLAS GUNETILLEKE

The late Mr. Nicholas Gunetilleke of Galle, Ceylon, died on the 27th July 1945, bequeathing the bulk of his estate by Will to the Maha Bodhi Society of India, appointing the Public Trustee of Ceylon as the executor

of his Will. The property consists of a house, over 2 acres of land and a paddy field, valued at Rs. 46,640/-. After paying death duty and other charges to the extent of Rs. 1,179/- cts. 82 we have taken over the management from the Public Trustee. A deed of transfer is being drawn up.

GIFTS TO THE SOCIETY

In the course of the year we have received the following gifts for which we express our gratitude to the different donors:—

- Sri K. C. Gupta, Calcutta—2 carpets for Vihara.
- Sri Jayantilal Parekh, Calcutta—A writing table and one revolving chair.
- Seth Jugol Kishore Birlaji, Calcutta—1 Durrie and ten *asanas* (small mats).
- Mr. W. S. Percia, Calcutta—Portrait of Ven. Dharmapala.
- Sri B. M. Barua, Calcutta—Gum, Ink and twine for the office.
- Mrs. R. S. Pulger, Darjeeling—1 small carpet.
- Sri Bharat Chandra Adhikari—1 Sofa.

ANNIVERSARIES AND OTHER FUNCTIONS

During the year the Vaisakha Celebration, Dharmacakka Festival and other anniversaries were duly observed. The Vaisakha Celebration in Calcutta was presided over by Prof. Tan Yun Shan, Director of China Bhavan, Santiniketan, who is a valued life member of the Society while His Royal Highness Dhani Nivat of Siam presided over the celebration at Bud-

dhagaya. The meeting at New Delhi was presided over by Pandit Brijlal Nehru while that of the Madras Centre by Mr. C. Jinarajadasa, President of the Theosophical Society. The event was celebrated at all our other centres also. These meetings were highly successful. Dhammacakka festival at Sarnath was presided over by His Highness the Maharaja of Banaras while the meeting in Calcutta was held under the presidency of Swami Sachidananda Saraswati. The important Mulagandhakuti Vihara Anniversary was presided over by Dr. Thanat Khoman, Siamese Charge d' affairs. The usual sacred Relics procession, exposition of the sacred Relics, School sports meeting and other connected functions were duly held.

Six Bhikkhus of the Society observed the rainy season (vassa) at Sarnath. They were joined by Ven. U. Issara of Burma. Upasika Mrs. K. A. D. Perera Satarasingha of Ceylon observed the eight precepts during the period and offered the Katina civara (robe presented at the end of the session) to the Bhikkhus.

The Hon. Mr. S. W. R. Dias Bandaranaike, Minister of Local Self Government, Ceylon, who was on a visit to India, was welcomed at a meeting held in the Society Hall on the 7th January.

CO-OPERATION WITH OTHER ORGANISATIONS

We received several invitations from different Associations to send speakers to address various gather-

ings. These were gladly accepted, Revd. H. Dhammananda fulfilling the major part of the engagements. In the course of the year many requests were received from various Associations for the supply of the Society's publications free of charge. The deserving requests were duly complied with.

SARNATH CENTRE

Situated in the sacred spot of Isipatana, our Sarnath centre controls our activities in all other centres throughout India. In fact our Sarnath centre with its educational and cultural institutions, the world famous Mulagandhakuti Vihara, Rest Houses, Dispensary, Schools, Library, etc., is a miniature city in itself. The Rev. M. Sangharatana, one of the two Joint Secretaries of our Society, is in charge of the centre and an enormous amount of useful work is being done at the place. This Centre issued a detailed report of its various activities which was distributed at the time of the 17th Anniversary of the Mulagandhakuti Vihara. We are giving below only a summary of the centre's activities.

(a) MULAGANDHAKUTI VIHARA

The Mulagandhakuti Vihara which the Ven'ble Dharmapala built in 1931, now occupies as important a place in the Buddhist world as the historic Buddhagaya temple itself. Its wonderful wall paintings depicting the life of the Master have been highly spoken of by famous art-critics throughout the world. Thousands of pilgrims and sightseers visit the Shrine in the course of the year.

Recently Mrs. Simon Hewavitarne of Colombo donated a sum of Rs. 11,500/- for the construction of the Mulagandhakuti Vihara gateway in memory of her husband, the late Mr. Simon Hewavitarne (a brother of our founder). The work is nearing completion.

(b) INTERNATIONAL BUDDHIST INSTITUTE

The Sarnath International Buddhist Institute which forms the nucleus of the projected International Buddhist University, has lately welcomed to its ranks two young monks from Ladakh, Lama Kunga (Ananda) and Lama Anrup (Nirmala Chandra) who are now studying Pali and Hindi under Ven. Pandit H. Saddhatissa and Triptakacharya Bhikkhu Dharmarakshita. Classes in Hindi and English are being taken by Mr. Trivedi M.A., and the Anagarika Sugatananda respectively. The co-operative scheme of instruction whereby students act also as instructors in their special subjects is yielding excellent results, and there is every reason to believe that the plan for building an international centre for the study and propagation of Buddhism on these lines will soon materialise.

(c) FREE DISPENSARY

Despite the fact that it has not yet been possible to undertake the construction of an indoor ward to the Maha Bodhi Free Dispensary at Sarnath, the dispensary continues to provide medical service for the benefit of the rural population as it has done since its opening in 1934. There is

no other free medical service nearer than Banaras, a distance of several miles from the outlying villages. The number of patients treated yearly is over 30,000. The Dispensary receives a grant of Rs. 1,000/- from the Health Department, Government of U.P. and Rs. 200/- from the District Board. The remainder of its expenditure is made up from the Society's funds.

The work of the Dispensary has been steadily increasing, and there is urgent need for further extensions, such as quarters for a resident medical Officer, Compounder, and servants, also storerooms and a well. There is also a need for fresh surgical equipment and operation theatre furniture. It has been ascertained that if the Society can guarantee to provide Rs. 2,500/- per annum, the Government of U.P. will raise the present grant to Rs. 2,500/-. We hope this institution will receive the support of the general public.

We regret to announce the death of Dr. R. N. Chaturvedi who had been its Medical Officer from the start. His death is a great loss to the work of the Dispensary. Dr. A. Adalat Singh of Banaras has kindly agreed to serve as the medical officer in charge. A qualified full time resident physician is now a necessity for the increasing work of the Dispensary. Is it too much to hope that a self-sacrificing Buddhist Doctor would offer his services free for such a noble object?

We are grateful to Mr. A. Moonesingha of Ceylon for a donation of Rs. 500/-. He has also sent another contribution of Rs. 250/- for a flower

altar at Zawtika Hall, Gaya. The other donors during the year were:—Kashi Gramophone Stores, the Managar, Jaipuria Co., of Banaras, Mrs. R. M. Bandaramenike, and Mrs. E. Fernando, of Ceylon, and Choge Ngwan Wanchu of Kalimpong.

(d) DHARMADUTA

During the last few years, the Hindi Journal of the Society, Dharmaduta, has been published bi-monthly on account of the scarcity of paper. Since last April, it has been appearing regularly every month, and has been increased in size. Its standard of reading matter and get-up also have been raised, with the result that the number of subscribers has risen appreciably. The Rev. U. Dhammaratana, Editor of the journal, has been obliged to come to Calcutta for a time but in his absence the editorship has been taken over by Ven. Tripitakacarya Dhammarakkhita. Rev. U. Dhammajoti is responsible for the management of the journal. Rev. Mahanama was in charge of the Nepali section of the Dharmaduta.

(e) SCHOOLS

The year has produced very encouraging results in the work of the Maha Bodhi Vidyalaya, the High School examination showing a high percentage of successes. Out of the forty boys who sat for the examination thirty-seven passed, several of them with distinction. We are glad to report that the School has been raised to the status of a Higher Secondary School and there are now over 300 boys. The Primary School gives free

education to about a hundred children from the neighbouring rural areas. Examination results are always good. Mrs. Foster Schools and Hospitals fund contributes Rs. 300/- a month to meet the expenses of these schools but there is still a large deficit. Revd. U. Dhammajoti, Manager of the Vidyalaya, Revd. Jagadish Kashsyap, Chairman of the Managing Committee, Sri Ganga Charan Lal, and the two Head Masters Sri K. K. Roy and Pandit Viswanath Pathak respectively, are to be congratulated on the success of the educational activities at Sarnath. Pali is one of the special subjects taught in the Vidyalaya and is gaining popularity among the students.

During the year under review improvements were made to the building thanks to generous donations received from the following:—

	Rs.
Mr. P. S. Leong, Calcutta	1,000
Seth Tejram Ramnivas, Ashapur	1,000
Sri Bindeswari Prasad, Chirgaum	501

(f) DHARMAPALA KUMARA ASHRAM

The Dharmapala Kumarasram continues to give shelter and education to four inmates, all of whom are making satisfactory progress in their studies at the Maha Bodhi Vidyalaya. Among the generous donors who have contributed to the upkeep of the orphanage we wish to mention with gratitude Mr. Jashanmal W. Jhan Giani of Bahrein, who presented a sum of Rs. 1,000/- in memory of his

brother (Moti) Jhan Giani, and 2nd Lt. K. L. Chibbar who donated Rs. 60/- on the occasion of the birth of his son, Asoka.

(g) MULAGANDHAKUTI VIHARA
LIBRARY

Gifts of books and periodicals from many sources have greatly increased the resources of the Mulagandhakuti Vihara Library during the past year. The Provincial Government makes an annual grant to the library of Rs. 90/- in cash and books worth Rs. 70/-. Rev. Pandit A. Dharmadhara is now acting as Librarian, and under his administration the library is functioning with efficiency, proving a great boon to residents of the District and particularly to students of the High School, for whom it provides a great variety of reading matter in a number of languages. Over 50 books on various subjects have been presented by Sri Hari Das Bhagat Ram of Banaras. To the following our thanks are due for subscribing to important newspapers and magazines for the use of the library:—Mr. B. M. Cooray and A. T. G. Peiris, of Ceylon, Sasana Padipa organisation, Siam, and Mr. J. W. Swale Ryan, of Burma.

(h) SIMA (HOUSE OF ORDINATION)

At the request of Revd. M. Sangharatana the late Daw Kyin of Rangoon generously promised a donation of Rs. 5,000/- towards the construction of the Sima building at Sarnath but unfortunately before she was able to send the money, she passed away. However, her devoted son, Mr. L. Koon Wa, has taken upon

himself the duty of fulfilling his mother's promise and has already sent Rs. 2000/-. We are deeply grateful to Mr. Koon Wa for his generosity especially as he was not in any way bound to keep his mother's promise. We need a further sum of Rs. 25,000/- to complete the work. Plans are ready and when the building is completed it will be a fine piece of architectural work. Will our other patrons come to our assistance to see the much needed building completed at an early date?

(i) DISTINGUISHED VISITORS
TO SARNATH

Among the important visitors to Sarnath mention may be made of Their Excellencies Lord and Lady Mountbatten, His Holiness Karma Pa, the 16th Avatar Lama of Tibet, Prince Dhani Nivat and Dr. Thanat Khoman of Siam, the Hon. Thakin Nu, Prime Minister, and the late U Tin Tut, Foreign Minister, of Burma, and Sir Kaisher Shamsheer Jung Bahadur of Nepal.

(j) CONVERTS

In the course of the year the following persons took the five precepts at Sarnath and declared themselves Buddhists:—Prem Singha Cho Divyathli, Adyanath Mitra, M.A., Panduram and Raghunath Prasad. We wish them all happiness.

BUDDHAGAYA CENTRE

At Buddhagaya we have a Rest House for the Buddhist pilgrims who come from various lands. It is under the management of the District

Board of Gaya. Its usefulness has been felt by every one who visits the place. Ven. N. Sri Dhammananda and Ven. K. Nanavimala now reside permanently at the holy site to help pilgrims and visitors. The Maha Bodhi Society of Ceylon has included the building of a Sangharama at Buddhagaya among its ten new works to mark the 2500th year of Buddhism. Out of the collections a sum of Rs. 20,000/- has been sent to us for the work. We need another Rs. 25,000/- owing to the increased cost of materials.

Thanks to a donation of Rs. 4,000/- from Ven. E. Dhammananda of Rajamaha Vihara, Panaliya, Ceylon, we were able to erect a wall round the Rest House.

GAYA CENTRE

This is situated at the Zawtika Hall in Swarajyapuri Road, close to Gaya Railway Station. In recent years it has become a place of vigorous activity under the guidance of the Ven. Pandit P. Pannananda Thera, who is also teaching Pali in Gaya College. An important event was the birthday anniversary of Lord Buddha which was celebrated at Buddhagaya on a grand scale. Thanks are due to Sri J. C. Mathur, I.C.S., the District Magistrate of Gaya, who, as President of the Celebration Committee, helped to make the event a success. The Government of Bihar donated Rs. 1,000/- for the celebration.

NEW DELHI CENTRE

The beautiful Vihara adjoining the famous Laksmi Narain Mandir which our patron Seth Jugul Kishore Birlaji

built for the Society is visited by thousands of people every day. In fact this Vihara in New Delhi receives more visitors than any other centre of our Society. It is under the management of Rev. Y. Dhammaloka. There is a Book Agency and a small library attached to the Vihara. It is proposed to convert this centre into a regular Branch. The need of a few rooms for visitors is felt greatly and we appeal to our supporters to help us with funds to carry out this work. Indian Buddhist Association works in close co-operation with us.

BOMBAY CENTRE

Our Bombay centre which is situated in Buddha Vihara Street, Parel, is under the supervision of the Ven. D. Sasanasiri Thera. After his departure for Ceylon Rev. B. Medhankara Thera took over the management. The Bombay Sinhalese Buddhist Association has always been co-operating with us in all our activities at this place.

On the 14th November Sri Nagindra T. Master, Mayor of Bombay, unveiled in the compound of the Vihara a replica of the Asoka Pillar with a bell for use of worshippers. The pillar is the gift of members of the Bombay Sinhalese Buddhist Community and was designed by Mr. B. R. Barua, Engineer, who is taking an active part in the work of the centre.

MADRAS CENTRE

Our Madras centre which is under the management of the Ven. N. Somananda Thera, has done much to

make the teaching of Lord Buddha known to the people of South India. Recently the Maha Bodhi Society of Ceylon purchased a spacious building at a cost of Rs. 60,000/- close to the Egmore Railway station to serve as a centre for Buddhist work as well as a rest house for pilgrims. Accommodation is being provided to ordinary visitors as well. It also contains a lecture hall, and a book-stall. We propose to close up our centre in Perambur and transfer the services of Ven. Somananda Thera to the Maha Bodhi Society of Ceylon which will be in charge of the work in Madras in future. This will help our Society to reduce a part of its ever increasing expenditure.

LUMBINI REST HOUSE, NAUTANWA

The Ven. K. Srinivasa Nayaka Thera, who is one of our trustees, is in charge of the Lumbini Rest House at Nautanwa. The pilgrims from different parts of the world visiting the birth place of Lord Buddha, have spoken highly of the services of the Ven. Nayaka Thera. He is trying to obtain funds to enlarge the Rest House and several promises have been made.

CALICUT MAHA BODHI BUDDHIST MISSION

The centre at Calicut is under the supervision of the Ven. Bhikkhu Dhammakhandha. In addition to the main centre of work in Calicut town, there is another centre at Manur situated in a picturesque place. If funds are forthcoming it can be

developed into an ideal asram for meditation and study.

The main attraction at the Calicut centre is the library which is well patronised by the citizens. Situated in a convenient locality, the library is the best institution of its kind in the City.

Seth Jugol Kishore Birlaji is the mainstay of the centre and is donating Rs. 100/- every month for its expenses. The Municipality gives an annual grant.

LUCKNOW BUDDHA VIHARA

Buddha Vihara in Risaldar Bagh, Lucknow, established by the Ven. Bodhananda Maha Thera, is the Society's centre of work in the capital of the United Provinces. It is doing very useful work under the able supervision of Ven. Bodhananda Mahasthravira who has written a Will in favour of our Society. Rev. P. Pannananda has been specially trained by the Maha Thera to succeed him.

MAHA BODHI SOCIETY IN BURMA

For several years past proposals have been made by prominent persons in Burma to open a Maha Bodhi Society branch in Burma. The meeting of the Governing Body held on 20th July, 1948, approved of the draft rules of the proposed Society drawn up by Anagarika Sugatananda. It was decided to give this new Society an independent status in view of the fact that Burma is now a sovereign State. The Society, which has since been established at No. 56, Phayre Street, Rangoon, with Sir Mya Bu as President and Mr. J. W. Swale Ryan as the General

Secretary, is working in close co-operation with our Society. In the absence of Mr. Swale Ryan the Secretaryship has now been taken by U Ba Tu, Special Judge, Hanthawaddy.

NEW PROJECTS

In the course of this report we have already mentioned several new projects which we intend to undertake during the coming years if funds are available. There are several others to which I wish to make a brief reference here before I conclude the report. An urgent need of the Society is a fully equipped Press to print our monthly journals and the increasing number of books. Apart from facilitating the regular issue of these publications, the Press can be a source of income to the Society at the same time. However, to start the project even on a modest scale we need Rs. 30,000 and I make an earnest appeal to our wealthy friends to come to our help in this connection. Publication of Tripitaka Texts in Indian Vernaculars, completion of the School building at Sarnath, erection of the proposed Sanghavasa at Sarnath, the addition of a second storey to the Zawtika Hall, Gaya, completion of the Sanghavasa at Buddhagaya, and the establishment of an Asram in a health resort for the use of our workers, are some of the main projects we have in view. All these, however, depend on the generosity of our friends and well-wishers for their accomplishment.

FINANCIAL SITUATION

With the expanding activities of the Society, the financial commit-

ments are also increasing and we are constantly reminded of the necessity of a "Permanent Fund" to meet this expenditure. As the financial statement would indicate, income from our investments is negligible for a Society of our importance and standing. We are compelled to depend on casual donations and subscriptions which fluctuate. We therefore make an earnest appeal to our members and well-wishers all over the world to contribute liberally towards our "Permanent Fund" and thereby place the work of the Society on a firm footing. Donations can be earmarked for any item of work in which the donor is particularly interested. We need at least Rs. 500,000 for this Fund to meet our present recurring expenditure.

WILLS

We would invite the attention of all our well-wishers to the fine example set by the late Mr. Nicholas Gunetilleke of Ceylon who, though not even a member of the Society, has left us the handsome legacy mentioned earlier. If everyone interested in the revival of Buddhism in India and its propagation throughout the world will only leave a *Bequest* in his Will, however small it may be, we feel confident that much of our financial difficulties could be easily removed. Success of many of the Christian institutions is due to this practice which we strongly recommend to those who are unable to make contributions during their lifetime.

Today when religious, ethical, social and political ideals are undergoing rapid changes undreamt of before the ideals of Buddhism seem to gain lustre, strength and universality. Its message of universal compassion (*Karuna*) and love of all beings (*maitri*) are the only salvation of the world and it is the duty of all Buddhists and friends of the Society to assist it with funds to make this message more widely known throughout the world.

LOSSES: MAHATMA GANDHI'S DEATH

It is with profound sorrow and regret that we have to refer to the death by assassination of Mahatma Gandhi, the chief architect of India's freedom. Although not officially connected with our Society, Mahatma Gandhi was a friend of the Buddhist movement and could be said to have lived the typical life of a Bodhisatva, doing good to all. We mourn his death which took place under tragic circumstances and wish him the reward of his life of self-sacrifice. Condolence meetings were organised at all centres of the Society to express the deep and poignant sorrow felt by the Buddhists.

OTHER LOSSES

We have also to record with deep regret loss by death of a number of valued colleagues and friends in the course of the year. Dr. B. M. Barua, who was a member of the Governing Body, passed away on the 23rd March. A great scholar and a valued friend of the Society, his death is mourned by

a large circle of friends and admirers. The Society expressed its appreciation of his services to the cause of Buddhism at a public meeting held in the Society's Hall under the chairmanship of Dr. B. C. Law. Ven. Teh Yeu, the founder of the Chinese Buddhist Temple at Sarnath, passed away suddenly in Calcutta. It was to his *guru* that our founder Ven. Dharmapala, suggested the building of a temple in Chinese style of architecture. Both of them passed away before a start could be made. It therefore fell on Ven. Teh Yeu to undertake and complete the work which he did with great devotion. His death therefore, is a distinct loss to the Buddhist community at Sarnath. Mrs. Edmund Hewavitarne, mother of Mr. Raja Hewavitarne, who was well-known in Ceylon for her philanthropy, and Mrs. Bhadravathi Fernando, one of our life members, died leaving a large circle of relations and friends to mourn their loss. Miss A. Christina Albers, the lady from America, who had made India her home, also passed away at the age of 82, after a long period of illness. As a regular contributor to the pages of the Maha Bodhi Journal and the author of a number of books on Buddhism, she contributed much to the revival of Buddhism in the land of its birth. We shall greatly miss her at the headquarters. Mr. Sukumar Haldar, a regular contributor to the pages of the Maha Bodhi Journal, passed away after a brief illness. We express our most sincere condolences to the bereaved families.

THANKS:

OUR PRESIDENT

It can be boldly claimed that since the demise of our founder the work of the Society has never progressed to such a high pitch as during the presidentship of the present holder of the office. In the Hon'ble Dr. Syama Prasad Mookerjee, Minister for Industries and Supplies, Govt. of India, we have not only found a sincere well-wisher of our Society but also an adviser and guide whose intelligence, acumen and foresight cannot be excelled. The debt of gratitude that we owe to our President is immense and I wish to take this opportunity to express to him our deep gratitude and wish him long life to guide us in the great work that lies before us.

OTHERS

In a short report like this, it is impossible to mention the names of the large number of members and friends who have, in one or way or another, assisted the Society in its multifarious activities. We shall, however, fail in our duty if we do not mention at least the names of those who have worked in close co-operation with us. Seth Jugol Kishore Birlaji whose generosity is too well-known to need repetition here, has continued to be a constant supporter of our activities. Hon. Mr. J. R. Jayawardene, the Managing Trustee of the Anagarika Dharmapala Trust, Ceylon, whom we are glad to see as the first Finance Minister of the independent Government of Ceylon, has fulfilled our expectations as a wise and prudent Managing Trustee. He

has never refused to come to the assistance of the Society with grants from the Anagarika Dharmapala Trust which is our main source of income. We express our deep gratitude to him as well as the Public Trustee of Ceylon who is the Custodian Trustee. Mr. Raja Hewavitarne, one of our Trustees, continued his keen interest as usual in the progress of our work and his valuable advice, co-operation and assistance were always at our disposal. We cannot be sufficiently grateful to him. Nearer home, our gratitude is due to Revds. N. Jinaratana Thera and M. Sangharatana, the Jt. Secretaries, who have bravely borne the brunt of the work. I am personally much beholden to them for so successfully continuing the work during my enforced absence for a period of six years. They deserve our unstinted praise for their resourcefulness in managing the affairs of the Society during a most difficult period in its history. Dr. Arabinda Barua who so creditably filled the post of the Acting General Secretary during my absence, became treasurer during the year. We are thankful to him for his services. Ven. K. Siriniwasa Nayaka Thera, the eldest of our Bhikkhus, has built up the Nautanwa Centre with his usual energy. He has been in indifferent health for some time and all good wishes go to him for his speedy restoration to health. Revd. U. Dhammajoti, our Treasurer and Manager of the Maha Bodhi Vidyalaya at Sarnath, was responsible for great improvements in the School which is now regarded as the best in

the Banaras District. Revd. Pt. P. Pannananda Thera has infused new life to the Gaya centre while Revds. N. Dhammananda and B. Nanawimala are laying the foundation for what promises to be a successful period of work at the sacred site of Buddhagaya. New Delhi Vihara has been under the management of Revd. Y. Dhammaloka who has successfully overcome many obstacles and the place is bound to grow in importance. Revd. N. Somananda who has been in charge of the Madras Centre for many years has to his credit a long list of achievements while Revd. Dhammakkhanda is doing pioneer work in Malabar as the head of the Maha Bodhi Buddhist Mission. Revd. D. Sasanasiri Thera who was in charge of the Bombay centre has worked hard to make the Vihara popular among the citizens. Revd. Silabhadra is rendering invaluable service to the cause of Buddhism by translating Buddhist texts into Bengali; some of these we have already published. We hope funds will be forthcoming to undertake the publication of all his works which are all gifted to the Society. At Lucknow Ven. Bodhananda Maha Thera and Revd. P. Pannananda are keeping the torch of Buddhism burning. Revd. U. Dharmaratana has been successfully editing the "Dharmaduta", our Hindi monthly published from Sarnath. Revd. U. Dhammajoti, in his capacity as the Manager of the magazine, has succeeded in increasing the circulation while his efforts to make it self-supporting have met with considerable success. Sri Susil Kumar Ghose, our

legal adviser, has rendered valuable service to the Society as its Solicitor while Sri Jyotish Chandra Ghose and Pandit Viswanath Sastri have been always ready to respond to any calls on their time and energy for the work of the Society. The former has devoted a good deal of his time in supervising the work of the contractor engaged to erect the extension to the headquarters building. Our thanks are also due to Mr. D. N. Gangooly, Chief Engineer, Calcutta Corporation, for his guidance in all matters pertaining to construction works. Drs. S. P. Chatterjee and M. R. Soft may be described as the Society's honorary physicians who are always prepared to treat workers free of charge. Dr. Kalidas Nag, the Editor of the "Maha Bodhi" Journal, has been a tower of strength to the Society. Our small band of wholtime workers has been recently strengthened by the arrival in India of Sri Anagarika Priyadarsi Sugatananda, an English Buddhist, who has already established a reputation as a fine writer on Buddhism. He has taken up residence at Sarnath and is giving his able assistance in all activities. Sahu Maniharshajoti, one of our life members, has very generously placed his car at our disposal whenever required besides co-operating with us in various other ways. To all these as well as those who are mentioned in the course of the report, I express the Society's grateful thanks. We have also to thank the following friends and workers whose names do not occur in the course of the report for their valuable assistance to the

Society: Sir U Thwin, U Kyaw Hla and Mr. K. B. Edwin, of Burma; Mr. K. Y. Kira, America; Ven. Dr. P. Vajiranana, President, Mudaliyar P. D. Ratnatunga, Vice-President, Mr. P. Siriwardene, Honorary Secretary, and Mr. Francis Gunaratne, Administrative Secretary, of the Maha Bodhi Society of Ceylon; Dr. A. Ratnapala, Messrs. Gamini Jayasuriya, M. F. De Silva, V. A. Ramasinha, A. D. E. Liyanage, N. V. G. Amarasena, E. D. Nagahawatte, and K. T. Wimalasekara of Ceylon; Ven. K. Gunaratana Maha Thera and Madam Wee Tian Heang Neoh of Penang; Revds. Ananda Kausalyayana, H. Saddhatissa, K. Seevali, of Sarnath; P. A. Chandradasa and

D. E. Dewendra (Bombay); Manjeri Rama Iyer (Calicut); H. H. Nawab of Bhopal, Mr. M. H. Kirnani, and Dr. H. R. Taimuri, of Bhopal; Seth Krishna Dayal Jalan, Mr. D. V. Jayasingha, Sri Parbutty Churn Law, Seth Narain Das Bajoria, Sri Suhrid Krishna Bose, Pandit Jayadratha Choudhury, Dr. Nalinaksa Dutta, Sri P. N. Banerjee, Dr. J. N. Maitra and U San Htoon U, of Calcutta.

On all these friends and workers we invoke the blessings of the Triratna.

May all beings be happy.

D. VALISINHA,
General Secretary,
Maha Bodhi Society of India.



STATEMENT OF ACCOUNTS

MAHA BODHI SOCIETY

Statement of Cash Receipts and Payments

RECEIPTS				Rs.	A.	P.	Rs.	A.	P.
Cash and Bank Balances as on 1-1-48	..	..					450	5	5
Admission & Membership Fees (including collection in Ceylon) Rs. 13,657-8-0	..	..	..	21,673	5	0			
Donations (including collection in Ceylon) Rs. 935-8-0	..	..	..	3,062	1	0			
Anagarika Dharmapala Trust Grant	..	..	..	2,900	0	0			
Rent: Hall (including Rs. 10/- transferred from Building Fund a/c)	..	..	..	3,252	0	0			
Beniapukur House	..	..	..	1,135	0	0			
Library a/c: Sale of old Newspapers	..	..	..	22	9	0			
Interest on Investments	..	..	..	1,715	0	0			
Charity	..	..	..	50	0	0			
							33,809	15	0
Recovery of charges etc.:									
Bank commission a/c	..	..	..	0	12	0			
Electric charges a/c	..	..	..	29	12	6			
Establishment a/c	..	..	..	15	8	0			
Food a/c	..	..	..	60	2	0			
Lecture & Meeting a/c	..	..	..	21	6	6			
Postage & Telegrams a/c	..	..	..	1	10	0			
Stationery & Printing a/c	..	..	..	58	10	0			
Repairs & Renewals a/c	..	..	..	39	8	0			
Telephones a/c	..	..	..	1	8	0			
							228	13	0
Charity Box at Vihara	..	..	..	241	0	0			
Vihara a/c	..	..	..	10	0	0			
Vaisakha a/c	..	..	..	3,220	2	6			
Festival a/c	..	..	..	251	0	0			
							3,722	2	0
Bhikkhus a/c									
M. B. Society, Sarnath	..	..	..	1,495	0	0			
Other Receipts	..	..	..	60	0	0			
							1,555	0	0
Book Agency a/c: Sales	..	..	..				3,026	12	9
Relics a/c	..	..	..	3,871	12	0			
Maha Bodhi Journal a/c: Collections in Ceylon	..	..	..	65	0	0			
Orphanage a/c: Collections in Ceylon	..	..	..	383	0	0			
Mary Foster Building Fund a/c: Collection in Ceylon	..	..	..	5,400	0	0			
Jubilee Fund: Suspense a/c	..	..	..	10	0	0			
							9,729	12	0
Loans, Advance & Suspense a/c:									
Maha Bodhi Journal a/c	..	..	..	100	0	0			
Jubilee Fund a/c	..	..	..	3,000	0	0			
Mahabodhi Society, Sarnath	..	..	..	1,012	0	0			
Maha Bodhi Society, Colombo	..	..	..	5,000	0	0			
Sarnath Sima Collection	..	..	..	1,500	0	0			
Dharmaduta	..	..	..	2	0	0			
U. Kyaw Hla	..	..	..	600	0	0			
Dharamadasa Banij	..	..	..	10	0	0			
Recovery of Advance	..	..	..	105	0	0			
Rev. N. Jinaratana	..	..	..	400	0	0			
Sundries: Transfer a/c	..	..	..	135	0	0			
							11,864	0	0
Suspense a/c: Bank of Ceylon	..	..	..				700	0	0
							65,086	12	8

Sgd./- ARABINDA BARUA, *Jt. Treasurer.*

Sgd./- N. JINARATANA, *Jt. Secretary.*

Sgd./- D. VALISINHA, *Gen. Secretary.*

OF INDIA, CALCUTTA.

for the year ended 31st December, 1948.

PAYMENTS				Rs.	A.	P.	Rs.	A.	P.
<i>Management Expenses:</i>									
Establishment	..	..	..	1,763	13	0			
Office Expenses	..	..	..	1,946	12	0			
Stationery & Printing	..	..	..	2,268	13	9			
Postage & Telegram	..	..	..	1,018	3	9			
Electric & Telephone	..	..	..	734	0	0			
Bank Charges	..	..	..	40	11	6			
Conveyances & Travelling	..	..	..	1,366	14	6			
Repairs and Renewals	..	..	..	1,853	2	3			
Pension a/c	..	..	..	35	0	0			
Miscellaneous	..	..	..	97	3	6	11,124	10	3
Food a/c	..	..	..	4,209	13	9			
Entertainment a/c	..	..	..	257	8	9			
Guest a/c	..	..	..	702	4	0			
Lecture & Propaganda a/c	..	..	..	1,589	5	6			
Library a/c	..	..	..	404	10	0			
Hall a/c refund of Caution money	..	..	..	367	2	6			
Beniapukur House a/c	..	..	..	612	14	3			
Charity a/c	..	..	..	256	3	0			
Income Tax Suspense a/c	..	..	..	1,721	11	0			
Contribution to Malabar Work	..	..	..	328	0	0	10,449	8	9
Vihara a/c	..	..	..	681	10	0			
Vaisakha Celebrations	..	..	..	917	0	3			
Festival Expenses	..	..	..	598	1	3	2,196	11	6
Bhikkhus a/c	..	..	..	..	..	..	1,816	8	6
Book Agency a/c	..	..	..	..	..	..	3,989	8	3
Relics a/c	..	..	..	2,577	12	3			
Orphanage a/c	..	..	..	278	0	0			
Mahabodhi Journal a/c Transfer	..	..	..	3,322	15	9			
Mary Foster Building Fund Transfer	..	..	..	2,000	0	0	8,178	12	0
Furniture a/c	..	..	..	..	..	..	700	0	0
Loan & Suspense a/c	..	..	..	..	..	..
Orphanage a/c	..	..	..	220	0	0			
Maha Bodhi Journal a/c	..	..	..	100	0	0			
Advances to staff	..	..	..	310	0	0	630	0	0
<i>Balances on 31-12-48:</i>									
In hand	..	..	..	1	8	6			
With Bank of Ceylon-Current a/c	..	..	..	14,191	0	0			
With Hongkong & Shanghai Bank Corpn. a/c	..	..	..	10,308	8	11			
Fixed Deposit with Hongkong & Shanghai Banking Corpn.	..	..	..	1,500	0	0	26,001	1	5
							65,086	12	8

Auditors' Report

We have examined the above statement of cash receipts and payments of Maha Bodhi Society of India, Calcutta, for the year 1948 with books and vouchers produced before us and have found the same correct according to the informations given to us and shown by the books of the Society.

8, Old Post Office Street,
Calcutta,
The 14th June, 1949.

Sgd./- H. MAJUMDAR,
Incorporated Accountants & Auditors.
Registered Accountants.

MAHA BODHI*Statement of Cash Receipts and Payments***MAHABODHI JOURNAL.**

RECEIPTS				RS.	A.	P.	RS.	A.	P.
Cash and Bank balances on 1-1-48	..	..	..	..			497	8	0
Subscriptions (including transfers from Society's a/c Rs. 3,322-15-9)	..	..	..	7,673	14	0			
Cash Sales	..	..	..	17	13	0	7,671	11	0
Book Agency a/c: Sales	..	..	..	17	0	0			
Suspense a/c	..	..	..			
Mahabodhi Society of India	..	..	..	100	0	0	117	0	0
							8,286	3	0

JUBILEE FUND

Bank Balance on 1-1-48	..	..	..	..			5,703	15	0
Interest on Bank deposit	..	..	..	..			7	2	0
							5,711	1	0

BUILDING FUND

Bank Balance on 1-1-48	..	..	..	..			6,500	0	0
Donations and Collections	..	..	..	1,750	0	0			
Transfer from Society's a/c	..	..	..	2,000	0	0	3,750	0	0
Maha Bodhi Society of India	..	..	..			
Hall Rent Collection	..	..	..	..			10	0	0
Hongkong & Shanghai Banking Corpn. overdraft on 31-12-48				..			401	5	0
							10,661	5	0

8, Old Post Office Street,
Calcutta,
The 14th June, 1949.

Sgd./- ARABINDA BARUA, *Jt. Treasurer.*
Sgd./- N. JINARATANA, *Jt. Secretary.*
Sgd./- D. VALISINHA, *Gen. Secretary.*

SOCIETY OF INDIA, CALCUTTA.

for the year ended 31st December, 1948.

MAHABODHI JOURNAL

PAYMENTS				Rs.	A.	P.	Rs.	A.	P.
Printing, Binding & Postal Charges ..	..	..	..	4,117	4	3			
Papers and stationery ..	..	..	..	1,276	2	3			
Salary ..	..	..	..	370	6	0			
Conveyance & Entertainment ..	..	..	..	25	10	0			
Bank charges ..	..	..	..	5	2	6			
							5,794	9	0
Book Agency a/c Transfer ..	..	..	..	17	0	0			
<i>Suspense a/c</i> Mahabodhi Society of India ..	..	..	..	100	0	0			
							117	0	0
<i>Balances on 31-12-48 (Certified by the Secretary)</i>									
In hand ..	..	..	..	950	8	6			
With Bank ..	..	..	..	1,424	1	6			
							2,374	10	0
							8,286	3	0

JUBILEE FUND

<i>Loan a/c</i> Mahabodhi Society of India ..	..	..	..	..	..	3,000	0	0
<i>Balance on 31-12-48</i> With Central Bank of India Ltd., Current Account ..	..	..	..	..	..	2,711	1	0
						5,711	1	0

BUILDING FUND

Payments to Contractors etc. for Mary Foster Building Extension: M. N. Banerjee & Co. ..	..	..	..	9,000	0	0			
Nandan & Co. ..	..	..	..	1,550	0	0			
Indo Allied Trading Co. ..	..	..	..	95	0	0			
							10,645	0	0
Interest on Overdraft ..	..	..	..	..	..	6	5	0	
Maha Bodhi Society of India a/c Transfer ..	..	..	..	..	..	10	0	0	
							10,661	5	0

Auditors' Report

We have examined the above statements of cash receipts and payments of Maha Bodhi Journal Account, Jubilee Fund Account and Building Fund Account for the year ended 31-12-48 with books, vouchers and Bank Pass-Books produced before us and have found them correct according to the informations given to us and as shown by these books.

Sgd./- H. MAJUMDAR,
Incorporated Accountants & Auditors.
Registered Accountants.

MAHA BODHI

Statement of Receipts and Payments

RECEIPTS				Rs.	A.	P.	Rs.	A.	P.
Balance in hand & at Bank on 1-1-48	..	..	..	..	..	..	708	3	9
Government Grants	..	..	..	..	..	..	3,512	13	0
<i>Donations:</i>									
Maha Bodhi Society of India	..	..	..	278	0	0			
Maha Bodhi Bengal Relief Fund	..	..	..	300	0	0			
Collections	..	..	..	60	0	0			
							638	0	0
Interests on Bank Deposits	..	..	..	..	..	..	2	10	0
Miscellaneous	..	..	..	..	..	..	30	2	0
<i>Loans & Suspense:</i>									
Maha Bodhi Society of India	..	..	..	220	0	0			
Rev. N. Jinaratana	..	..	..	216	0	0			
							436	0	0
							5,327	13	0

Sgd./- NALINAKSA DUTTA, *Treasurer.*

Sgd./- N. JINARATNA, *Secretary.*

Sgd./- D. VALISINHA, *Gen. Secretary.*

ORPHANAGE ACCOUNT.

for the year ending 31st December, 1948.

PAYMENTS					R.S.	A.	P.	R.S.	A.	P.
Establishment	..	..	..	..	65	14	9			
Salary and Wages	..	..	..	..	391	7	0			
Conveyance	..	..	..	..	97	10	9			
Stationery	..	..	..	..	198	14	3			
Bank charges	..	..	..	..	0	1	0			
Fooding Expns.	..	..	..	..	2,910	8	6			
<i>School a/c</i>										
(Tuition fees etc.)	..	..	..	..	131	4	0			
Washing & Cleaning	..	..	..	..	178	7	3			
Treatment Exp.	..	..	..	..	52	2	6			
Electric Exp.	..	..	..	..	32	8	6			
Miscellaneous	..	..	..	..	230	13	6			
								4,289	12	0
<i>Loans & Suspense</i>										
Rev. N. Jinaratana	..	..	..	..				150	0	0
Balance on 31-3-48 (certified by the Secretary) in hand	..			..	189	4	0			
With Central Bank of India Ltd. (Home Savings a/c)	..			..	698	13	0	888	1	0
								5,327	13	0

Auditors' Report

We have examined the above statement of cash Receipts and Payments of Maha Bodhi Orphanage a/c for the year ended 31st December, 1948 with books and vouchers produced before us and have found the same correct according to the informations given to us and shown by the books.

8, Old Post Office Street,
Calcutta,
The 14th June, 1949.

Sgd./- H. M. MAJUMDAR,
Incorporated Accountants & Auditors.
Registered Accountants.

MAHA BODHI SOCIETY

Statement of Cash Receipts and Payments

RECEIPTS						Rs.	A.	P.
<i>Opening Balance</i>								
Cash in hand	..	..	..	..	..	1,716	2	10
Imperial Bank of India C/A	..	..	..	..	..	16,981	3	1
Imperial Bank of India F/D	..	..	..	..	..	15,000	0	0
Central Bank of India Ltd. C/A	..	..	..	..	..	4,516	5	3
<i>Contributions & Subscriptions</i>								
Anagarika Dharmapala Trust Grant	..	..	..	..	..	14,400	0	0
Donations for Vihara Anniversary Celebration	..	..	..	..	..	536	10	0
Dharmaduta Monthly—subscriptions and donations	..	..	..	..	..	902	8	3
Maha Bodhi Free Dispensary—Govt. grant and donations	..	..	..	..	..	2,082	10	3
Arya Dharma Sangha Dharmashala—donation from Seth J. K. Birla	..	..	..	..	..	181	7	0
Dharmapala Day—Grant from Anagarika Dharmapala Trust	..	..	..	..	..	500	0	0
Free Primary School—District Board grant and donations	..	..	..	..	..	559	0	0
Grant from "Mrs. Foster Schools and Hospitals Fund"	..	..	..	..	..	3,600	0	0
Maha Bodhi Vidyalaya Donations	..	..	..	..	..	2,596	4	9
International Buddhist Institute—donations	..	..	..	..	..	1,965	11	11
Dharmacakra Festival—donations	..	..	..	..	..	5	0	0
M. B. Society—Donations, Subscriptions, Rents	..	..	..	..	..	4,611	8	3
Dharmapala Kumar Vidyalaya—grant and donations	..	..	..	..	..	1,030	8	3
Mulagandhakuti Vihara—Donations, Charity Box collection	..	..	..	..	..	3,422	9	6
Vaisakha Celebration—Donations	..	..	..	..	..	3,277	13	0
M. Vihara Library—Donations, Sale of newspapers	..	..	..	..	..	106	11	6
Maha Bodhi Journal—Subscriptions	..	..	..	..	..	9	0	0
<i>Others Account</i>								
Buddhagaya Sanghawasa Fund—Ceylon Maha Bodhi Society collections	..	..	..	..	..	15,201	0	0
Gangaram's Scholarship	..	..	..	..	..	510	0	0
Gaya Centre—Donations	..	..	..	..	..	350	0	0
Lumbini Centre—Donations	..	..	..	..	..	40	0	0
Sri Priyadarsi Sugatananda	..	..	..	..	..	56	8	0
B. R. Barua for boarding fees	..	..	..	..	..	730	0	0
Mr. David	..	..	..	..	..	30	0	0
Malabar Buddhist Mission—Grant from Seth J. K. Birla	..	..	..	..	..	1,200	0	0
Live Stock—sale of milk	..	..	..	..	..	596	8	0
<i>Miscellaneous Account</i>								
Food	..	..	..	..	..	4,931	4	3
Garden	..	..	..	..	..	121	14	0
Interest	..	..	..	..	..	15	6	0
Loan	..	..	..	..	..	3,344	12	0
Kerosin Oil	..	..	..	..	..	12	0	0
Bank charges	..	..	..	..	..	1	2	0
Maha Bodhi Book Agency—sale of books	..	..	..	..	..	9,854	14	3
						1,14,995	14	1

Sgd./- U. DHAMMAJOTI, *Jt. Treasurer.*

Sgd./- M. SANGHARATANA, *Jt. Secretary.*

Sgd./- D. VALISINHA, *Gen. Secretary.*

SARNATH—BANARAS.

for the year ended 31st December, 1948.

PAYMENTS				Rs.	A.	P.
<i>Contributions & Subscriptions</i>						
17th Anniversary Celebration .. .. .	..	..	..	1,034	14	0
Dharmaduta Monthly—Printing, Paper .. .. .	..	..	..	2,470	8	9
Maha Bodhi Free Dispensary—Medicines, Doctor's salary, Compounder, establishment .. .. .	..	..	..	2,116	12	9
Arya Dharma Sangha Dharmasala—wages for sweeper and miscellaneous .. .. .	..	..	..	567	11	6
Dharmapala Day Celebrations .. .. .	..	..	..	327	11	6
Free Primary School—Salaries, Establishment .. .. .	..	..	..	1,715	3	3
Maha Bodhi Vidyalaya—Grant .. .. .	..	..	..	3,222	12	0
International Buddhist Institute .. .. .	..	..	..	3,187	0	0
Dharmacakra Festival .. .. .	..	..	..	128	7	6
Maha Bodhi Society—Office, Salaries, Establishment .. .. .	..	..	..	5,929	5	0
Dharmapala Kumara Vidyalaya—Maintenance of boys .. .. .	..	..	..	1,319	2	0
Mulagandhakuti Vihara—Salaries, Establishment .. .. .	..	..	..	4,920	2	6
Vaisakha Celebration .. .. .	..	..	..	864	7	6
M. Vihara Library—Establishment, furniture, and Newspapers .. .. .	..	..	..	342	5	6
Maha Bodhi Journal—Remitted to Hd. Quarters .. .. .	..	..	..	43	0	0
<i>Other Account</i>						
Bombay—Establishment, food .. .. .	..	..	..	1,239	6	0
Buddhagaya Centre—Establishment, food .. .. .	..	..	..	8,400	15	6
Delhi Centre—Establishment, food .. .. .	..	..	..	35	15	6
Gangaram—Food, School fees .. .. .	..	..	..	398	10	6
Gihoom Centre—Establishment, food .. .. .	..	..	..	15	0	0
Gaya Centre—Establishment, food .. .. .	..	..	..	2,407	5	3
Lumbini Centre—Establishment, food .. .. .	..	..	..	1,656	7	6
B. R. Barna—Son's School fees, Boarding charges .. .. .	..	..	..	684	9	0
Mr. David .. .. .	..	..	..	26	5	6
Lucknow Centre—Grant for expenses .. .. .	..	..	..	733	0	0
Building Repairs .. .. .	..	..	..	59	6	0
Pt. Daulat Ram Kalia Estate—Legal fees, travelling .. .. .	..	..	..	1,304	15	0
Malabar Buddhist Mission—Establishment, food .. .. .	..	..	..	1,212	12	0
Madras Centre—Establishment, Food .. .. .	..	..	..	596	4	0
Live Stock—food and servant .. .. .	..	..	..	3,018	0	0
<i>Miscellaneous Account</i>						
Food for Bhikkhus, other inmates and Guests .. .. .	..	..	..	9,196	13	6
Mulagandhakuti Garden—Salaries .. .. .	..	..	..	939	15	6
Mr. Mahipala—deposit returned .. .. .	..	..	..	4,970	10	0
Interest .. .. .	..	..	..	7	10	6
Loans .. .. .	..	..	..	2,159	12	0
Kerosine Oil for establishment .. .. .	..	..	..	166	10	9
Bank charges .. .. .	..	..	..	80	2	11
Maha Bodhi Book Agency—Printing and Purchasing of books, salaries .. .. .	..	..	..	9,328	0	3
<i>Cash, Bank & Investments</i>						
3% Loan, 1963-65 at cost .. .. .	..	..	..	1,520	10	0
Imperial Bank of India C/A .. .. .	..	..	..	1,478	0	4
Imperial Bank of India F/D .. .. .	..	..	..	30,000	0	0
Central Bank of India Ltd. C/A .. .. .	..	..	..	3,757	1	3
Cash in hand .. .. .	..	..	..	1,411	15	7
				1,14,995	14	1

Auditors' Report

We have examined the above statement of receipts and payments for the year ending 31st. December, 1948. With Books of Accounts, Counterfoils, receipts and vouchers and the Bank Accounts with the Imperial Bank of India, Benares and the Central Bank of India Ltd., have been verified by us and found to be correct.

CHATTERJEE & CHATTERJEE,
Government Diplomaed Accountants & Auditors.

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MRS. FOSTER SCHOOLS

Statement of cash receipts and payments

RECEIPTS				Rs. A. P.	Rs. A. P.
To balance on 1-1-41 as per last a/c	..	..	..	7,525 14 7	
Add difference in Bank a/c	..	..	..	62 8 9	7,588 7 4
<i>Interests</i>					
Securities	..	..	..	28,488 12 0	
Fixed Deposit	..	..	..	75 0 0	
Current a/c	..	..	..	260 8 0	28,824 4 0
Income tax refund	..	..	..	..	3,829 8 0
Fixed deposit a/c withdrawn	..	..	..	..	20,000 0 0
<i>Sale of Investments</i>					
3½% New Howrah Bridge loan. F.V. Rs. 36,000/-	..	..	..	..	36,109 11 3
<i>Sarnath M. B. Society</i>					
Recovery of advance—Bank a/c	..	..	..	..	1,000 0 0
					97,351 14 7

Sgd./- K. SIRINIVASA NAYAKA THERA.

Sgd./- RAJAH HEWAVITARNE.

Sgd./- D. VALISINHA,

Trustees, Mrs. Foster Schools & Hospitals Fund.

for the years from 1. 1. 41 to 31. 12. 48.

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Auditor's Report

We have prepared the above accounts from the Cash Book, Bank Statements & Vouchers produced before us. We certify that these accounts are in accordance therewith.

Calcutta,
The 23rd August, 1949.
8, Old Post Office Street,

Sgd./- H. M. MAZUMDAR,
Chartered Accountants (Auditors).

DONATIONS OF RS. 50/- AND OVER RECEIVED DURING 1948

	Rs.	A.	P.
Sri Anandilalji Poddar, Calcutta	2,500	0	0
Anagarika Dharmapala Trust, Ceylon (Monthly grant)	2,400	0	0
Mr. L. Koon Wa, Burma	1,500	0	0
Mr. K. Y. Kira, U. S. America	1,150	0	0
Anagarika Dharmapala Trust, Ceylon (Buddhagaya a/c)	1,000	0	0
Seth J. K. Birla, Calcutta	526	0	0
Mg. Gee, Siam	498	6	0
Sir U Thwin, Rangoon	300	0	0
Sahu Sinharatna, Calcutta	201	0	0
Sri Maniharsha Joti, Calcutta	201	0	0
Legacy left by Miss A. Christina Albers, Calcutta	150	1	0
Messrs. Ceylon Trading Co., Burma	150	0	0
Sri Ratna Narasingha, Calcutta	101	0	0
Sri Buddhiratana, Calcutta	101	0	0
Mr. and Mrs. Raja Hewavitarne, Ceylon	100	0	0
Mr. Peter P. Preece, Calcutta	100	0	0
Mrs. O.H.Po, Calcutta	100	0	0
do. do. do. (for Sanchi Vihara)	100	0	0
Seth Bhagirathji Kanoria, Calcutta	100	0	0
Mr. P. W. Fernando, Ceylon	100	0	0
Messrs. Commonwealth Jewellers, Calcutta	100	0	0
Her Excellency Mrs. Sarojini Naidu, Lucknow	100	0	0
Messrs. Surajmull Nagarmull, Calcutta	100	0	0
Sri D. Valisinha, Calcutta	100	0	0
Seth Bhagirathji Mohota, Calcutta	100	0	0
Sri Keshab Chandra Gupta, Calcutta	100	0	0
Sir Bijaya Prasad Singh Roy, Calcutta	100	0	0
Sri Naresh Nath Mookerjee, Calcutta	100	0	0
Shoychhanag Lhawang Tsering, Lhasa	100	0	0
Lady Evadne de Silva, Ceylon	100	0	0
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The Managing Trustee, Anagarika Dharmapala Trust, Ceylon	250	0	0
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L. Koon Wa, Burma	51	0	0
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B. Bindeshwari Prasad, Chiraigaon	501	0	0
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	Rs.	A.	P.
The Government of China (China Block in memory of His Holiness Tai Hsu)	10,000	0	0
Small donations	5,500	0	0
Maha Bodhi Society of Ceylon	3,000	0	0
Mr. R. Samage, Ceylon (<i>for electric installation</i>)	1,400	0	0
Mr. and Mrs. D. C. Fernando, Ceylon	1,500	0	0
Messrs. Ceylon Trading Co., Burma	1,500	0	0
Dr. & Mrs. D. T. R. Gunawardhene, Ceylon	1,500	0	0
E. M. Pinhamy Ralahamy, Ceylon	1,500	0	0
Prof. Tan Yun Shan, Santiniketan	1,500	0	0
Messrs. L. O. E. de Silva & M. L. Hewa, Ceylon	1,500	0	0
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